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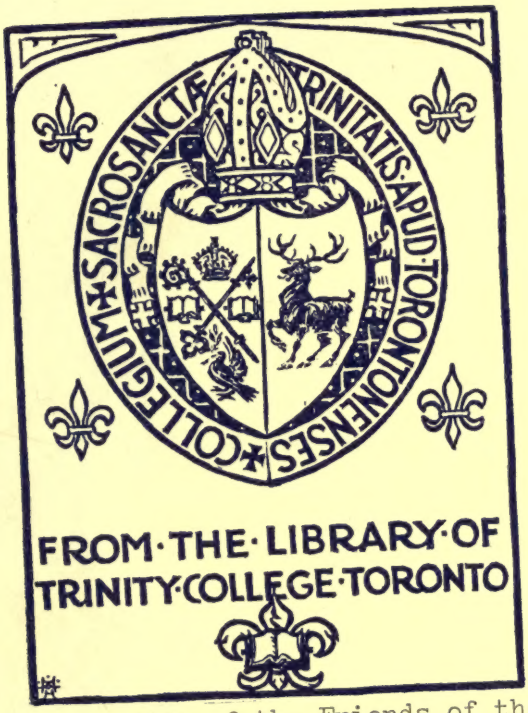


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# The Oxford Library of Practical Theology

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# CHURCH WORK

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# EDITORS' PREFACE

THE object of the Oxford Library of Practical Theology is to supply some carefully considered teaching on matters of Religion to that large body of devout laymen who desire instruction, but are not attracted by the learned treatises which appeal to the theologian. One of the needs of the time would seem to be, to translate the solid theological learning, of which there is no lack, into the vernacular of everyday practical religion; and while steering a course between what is called plain teaching on the one hand and erudition on the other, to supply some sound and readable instruction to those who require it, on the subjects included under the common title 'The Christian Religion,' that they may be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear.

The Editors, while not holding themselves precluded from suggesting criticisms, have regarded their proper task as that of editing, and accordingly they have not interfered with the responsibility of each writer for his treatment of his own subject.

W. C. E. N.
D. S.

## FORE-WORDS

The object of this book is to give to the layman and lay-woman who are conscious that their position involves responsibilities, suggestions which may help them in setting to work and in that work itself. The writer perhaps has not experience enough of the other side: ἀεργοῖς αἰὲν ἑορτά sang Theocritus, and there is no doubt a spiritual side of the *dolce far niente*. But there is danger in these suggestions, and the Christian can surely not forget that the first recorded words of the Son of God testify to the reality of obligations and the need of work. They are words that should be pondered more often nowadays, and this book is an attempt to illustrate their meaning.

The opinions expressed are solely those of the author, and do not in any way implicate any one else. Even the dedication is without permission;

it is to one who in the writer's mind most fully represents what is meant by Church work.

The gratitude that he feels towards the editors of the series for their vigilance and guidance is a personal matter, but it is too full to be unexpressed.

B. R.

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# CHAPTER I

## WORK A CONDITION OF LIFE

'If any will not work, neither shall he eat' was a favourite rabbinical precept which S. Paul quotes, perhaps from the recollection of his schooldays.[1] He transformed the words, *more suo*, into a precept of the Christian Church. They are not to be taken only in their literal sense; they mean that all the members of the Church must work together for the common benefit. S. Augustine used them to condemn idle monks (lay-people be it remembered), who were content with contemplation, gathered together lazily in some pious community.[2] We may use them against idle lay-folk still. The very figure of a body so common in the New Testament presupposes that all will work in unison and together. It is the duty of every one who has resources, intellectual, physical, financial—whatso-

[1] 2 Thess. iii. 10; cf. Hausrath, *New Testament Times*, iii. 21.
[2] 'In quandam sanctam societatem otiosissime congregatos.'

ever they may be—to use those resources for the benefit of the Church to which he belongs as well as for his own purposes. We have lost sight of a great truth by the comfortable deception that a man may please himself whether or not he will work for his Master. If a man has nothing else to boast of but a gigantic body, he can at least do the charitable work of bearing wayfarers over the river, like S. Christopher in the legend. The New Testament takes it as an axiom that every man will recognise his duty in this respect; the words 'Bear ye one another's burdens, and so fulfil the law of Christ,' mean a great deal.[1] The first ten verses of that chapter are a severe indictment of the inactive priest as well as of the inactive layman, but S. Paul was addressing his remarks, in the first place, to laymen. One more reference to the Bible on the subject may be allowed. S. John, in speaking of one of the easiest and simplest ways of doing good, though so capable of misuse, says, 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'[2] It is necessary to dwell on this point at the beginning, to the weariness of the most earnest no doubt. This book will be of little use to those who are not persuaded that

[1] Gal. vi. 2.

[2] 1 S. John iii. 17.

to do Church work is to work for God; one who is not doing it is doing nothing for Christ. He made no distinction between 'sacred' and 'secular' work—the broad line that is usually drawn between the two is misleading and fictitious, generally with the result of driving out from secular activity everything that makes it valuable. To every Christian comes the command of Christ, 'Go work to-day in my vineyard,' however varied the work may be.

Yet every one will allow that lay work in the Church of England is not done to the best advantage.[1] Many a man 'slips through' life as a 'decent' Christian: he 'keeps' the Commandments to his own satisfaction. He says his prayers, is indignant with those who differ from him, and is looked upon in all respects as an estimable person, yet he never does anything that can be distinctly called Church work.[2] Why has he thus done nothing? Perhaps it may be because, when he has broached the subject to his clergyman, he has received some such answer as the 'miserable priest at Mancetter' gave to George Fox, 'Take tobacco and sing psalms.' Or some very uncon-

[1] This book is not concerned with the question whether clerical work is well done.

[2] *Tomlinson of Berkeley Square*, by Rudyard Kipling, might help him.

genial work may have been given him; he may have been set to teach in the Sunday-school, which he naturally hates, and which comes at the most inconvenient time for him, after Sunday dinner, and moreover is not one of the easiest works as is commonly supposed, but one of the most difficult. Or he is asked to visit a few people, and his visits are painful on both sides. Perhaps he takes refuge in 'a tract,' a process which reminds him of the Thibetan custom of praying-mills; he wants to make a piece of paper do the work he feels incumbent upon himself. For such obstacles he is not responsible, a fact which makes them all the more obstacles. That there will be obstacles is a matter of course; work for God is seldom easy. If the devil thinks him capable of doing anything worth doing, he will take care that there are obstacles. But the fact of anything being hard does not weigh much with Englishmen—provided it is a duty. The idea of duty, probably learned from the Church Catechism, has had much to do with making the English character what it is. If a man starts with the knowledge that to do something definite for his Master is not a mere work of supererogation, but a duty, he has learned something that will enable him to overcome obstacles, and will hearten him in the day of trial. It must, how-

ever, always be borne in mind that obstacles are at times put into our path by God Himself in order to turn us into another course. Every faithful servant will find that out very soon, and will patiently submit. Adverse circumstances of the strangest kind will often occur, because we are on our own road, not the road that we are intended to go. S. Paul and his companions had set their hearts on working in 'Asia,' but 'were forbidden of the Holy Ghost,' and when they 'assayed' to do so, 'the Spirit suffered them not.' S. Gregory the Great was anxious to work in England, but circumstances made it impossible for him to do so. In both cases there was other work, and more important. S. Paul was led by the obstacles put in his way to the special work God intended him for, the conversion of Europe. S. Gregory was kept for bigger burdens even than that he had tried to carry, the care of a most important diocese in times of peculiar danger from the barbaric invasion, and the charge of the episcopal see of Rome. When there are obstacles, the first thing to find out is who placed them there. But an obstacle, though it may necessitate a change of front, is no excuse for doing nothing. It is from seeming failures that we learn most, and failure in sacred matters always means for the

devout worker that there is something different to do. S. Paul and S. Gregory have done more for us Englishmen than perhaps any one else, yet their work suffered a sudden stop: they might have given up, but were of other stuff. The most crucial trial of a good Church-worker is, does he learn from apparent failure, does he recognise it as the guiding hand of God?

## CHAPTER II

### WHAT IS THE CHURCH?

In the forefront of any attempt to analyse the purposes of Church work in order to learn from its successes and be warned by its failures, must come some consideration of what the Church really is. Just as in teaching the mistakes that are hardest to eradicate are to be traced in their origin to misunderstanding of words, so that a particular word produces a wrong concept in the mind, and may vitiate the whole sphere of thought with which it is connected—like a flaw in the foundation weakening the whole superstructure—so in work, failure is often due to misconception of the character of the organisation for which it is done, to a disconnection with the machinery of which it is supposed to be a part. The worker feels that there is something wrong, he is conscious that he is out of touch with the other parts of the mechanism, and perhaps he gives up his work;

it would be better for him to study the mechanism in order to see the reason why he does not fit into his particular place.

All Church work must be conditioned by the characteristics of the Church itself; if not, it will be ineffective or in extreme cases may be positively harmful. It is not too much to say that all schisms have arisen from initial mistakes of this kind, as all heresies have originated in similar initial misunderstanding with regard to truth.

The question must then be asked, What is the Church?—it is a pity that it is not asked more often. But to ask a question does not necessarily imply that an answer will be forthcoming. This is a question that every Church-worker should be learning more and more, day by day, to answer for himself through the light of the Holy Spirit that is in him. A cut-and-dried logical definition in a few words is impossible, for the subject is immense, incomprehensible; but suggestions may be humbly made.[1] The Church is a *society*—of divine institution, founded upon an original plan in the Divine Mind, unthought of by heathenism at its best, unrealised even in the Old Testament though dimly prophesied, as by Daniel, and yet

[1] See, on this point, Dr. Liddon's most helpful third Bampton Lecture.

foreseen by the Divine Mind from all eternity. It is a clear and distinct organisation, separate from the world, though partly in the world, and yet not a republic. It is spiritual, and yet not an idea. It disregards absolutely all human distinctions of class, party, caste, and yet it is not socialism; whilst it embraces all, it demands absolute self-surrender, and yet it is not a clique. It is the most far-reaching of all institutions, it includes all from the king on his throne to the beggar on the dunghill, and yet it is the most eclectic; it asks no man's opinion, it cares nothing for the suffrages of the mob, and yet it invites all. Before it existed it was clearly defined in the parables of the kingdom, the Sermon on the Mount, the charge to the apostles, and the miracles of the draughts of fishes. Defined too with utter calmness and the knowledge of its final triumph. Its existence after all these centuries, compared with the words of its inception, is as great a proof of the truth of our holy religion as is the history of the Jewish people, itself a miracle. To understand what the Church really is, let us examine the only creed used in public worship by every branch of the Church—the Nicene Creed.

There are four marks of the Church accord-

ing to that creed. It is *One*, *Holy*, *Catholic*, *Apostolic*.[1]

1. The Church is ONE. There are many passages to prove this—cf. 'There is one body,' etc.[2]—but perhaps the most striking proof is in the parables of the Church, in S. Matthew xiii., which should be ever in the mind of the Church-worker; there our Lord sketches not only the history, but the characteristics of His Church. He tells us of one sower, one field, one mustard-seed, one lump of leaven,[3] one hid treasure, one pearl, one draw-net. This evidently intentional sevenfold use of the singular cannot be too strongly insisted upon, especially as the use of the sacred number *seven* is also evidently intentional. Also our Lord said, 'Upon this rock I will build My church' (not churches).

[1] The omission of 'Holy' in our version of the Nicene Creed is due to a mistake of the translators of the 1549 Prayer Book, who did not follow the words of the old English missals, which all have this word: they may have been influenced by Cardinal Carranza's *Summa Conciliorum* (1546), which omits 'Holy'; or they may have been guilty of a careless omission. Cf. Bishop of Edinburgh, in *Church Quarterly Review*, July 1879. Cf. also Burn, *Introduction to the Creeds*, p. 119.

[2] Eph. iv. 4-6.

[3] If it be objected that there are *three* measures of meal, this fact really proves the unity, for three measures (σάτα, *i.e.* seahs) make one ephah, the commonest unit of measure in the parlance of the Jews. It has been suggested that the division of the unit into three in this parable may refer to the three sons of Noah (Stier), or to body, soul, and spirit (Olshausen).

2. The Church is HOLY for three reasons: (1) because the Head, Christ Jesus, is holy; (2) the Spirit working in the Church is holy; (3) the members of the body are called to be saints[1]—'an holy nation.'[2]

3. The Church is CATHOLIC, *i.e.* throughout all (space), throughout all (time), and will be led into all (the true doctrine).

4. The Church is APOSTOLIC, *i.e.* 'continuing steadfastly in the apostles' doctrine and fellowship.'[3]

This introduction may seem academic, but it cannot be too strongly insisted that any one who is seeking to do the Church's work must see to it that his work possesses these characteristics; it is not our own work that we are doing, it is the work of Christ, that is, of His Church. He has given us a terrible warning which shows the spirit of deep humiliation in which we should attempt anything for Him. It will be no good at the last saying that we have done wonderful works in His name, because *many* will say that, and will hear the answer, '*I* never knew you: depart from me, ye that work iniquity.'[4] These words might, perhaps, make some give up all work for Him in despair, had He not said, 'I will give unto every one of you according to your

[1] 1 Cor. i. 2.
[2] 1 S. Pet. ii. 9.
[3] Acts ii. 42.
[4] S. Matt. vii. 23.

*works*.'[1] Who would not rather be blamed for doing badly than for doing nothing at all! Who does not shrink from sharing the shame of the servant who hid his talent! We shall be judged not according to our faith, but according to our works. But if He does not know us, it will be because we have not made ourselves known to Him, because it has been our work not His that we have been doing.

It is important, then, that every Church-worker should concern himself about his work.—

1. *It must make for the unity of the Church*—that is, his aim must first of all be that which his Master prayed for, 'that they may be one.'[2] Not teaching or practising a vague undenominationalism, such as He said never a word about, except in condemnation. That must be with us the first aim, as it was with Him—'that they may be one.'

2. The work must be *holy*. Of course with anybody likely to read this book the purpose is holy; but are the methods? It is so easy to drift into methods which are not holy, even unconsciously and with the highest objects before us. If a man wishes to see what is meant by a work that is holy, let him read the *Pensées* of Blaise Pascal, and

[1] Rev. ii. 23. [2] S. John xvii. 11.

the remarkable lecture on the subject by Dean Church.[1]

3. The work must be also *catholic*, *i.e.* with an objective beyond the immediate and visible results. This somewhat conditions the first previous characteristic; the worker must ask himself whether the oneness of the Church makes him neglect those who are not of the Church, instead of winning them over. S. Paul made the somewhat strong assertion that he pleased 'all men in all things.'[2] A natural remark with him, from his varied experience, and not meaningless verbiage, but a remark which none can make who has not worked in such diverse spheres of labour as that apostle. Yet the characteristic of catholicism is strangely lacking nowadays. It is a common habit simply to ignore and shun those who do not agree with us, and the greatest secret of success is probably the power, which so few have had the opportunity of gaining, of seeing matters from the point of view of those from whom they differ. There is no more crucial test of real greatness in work than this—is it catholic? He who can steer clearly between the two characteristics of oneness and catholicity has learned much.

[1] *Companions of the Devout Life*, pp. 25-45 (John Murray, 1871).
[2] 1 Cor. x. 33.

4. A man's work must be *apostolic*, not according to his own ideas; there is nothing new in religion. All the errors of misdirected enthusiasm have arisen from the neglect of this characteristic. 'Apostolic' means in this connection following the discipline of the apostles. Would the Salvation Army, so self-denying, so earnest, have run riot as it has with regard to the Sacraments if its object had been apostolic? Those who are acquainted with earnest workers for God who have left the Salvation Army, know that they answer the question 'Why did you leave it?' with the invariable answer 'Because I felt it was not right to ignore the Sacraments.' Does a man want to discover whether his work is a mere 'fad' of his own? Let him consider, in all prayerfulness, whether it is apostolic, *i.e.* whether the apostles would have approved of it.

In the forefront of the consideration whither what a man is doing, or intends to do, for the Church tends, must be the question, Is the ideal of my work, like the Church itself, One, Holy, Catholic, Apostolic?

When a man goes into the world with the purpose of taking his place in the ranks, and with his face set towards his foes, he seems to find himself front to front with the exact opposite to all this.

He finds an enemy using weapons other than his own, and he has not the advantage that David had of choosing a weapon for himself. He steps out of the door of the Church on his crusade, and finds all things in the world utterly different from what he had anticipated and prepared for. His theories will not work out in practice.

1. Instead of *unity* he finds the most complicated diversity, a thousand voices saying different things; a thousand roads leading all of them various ways —dark, inscrutable roads all of them; methods, purposes, interests all opposed, without order, without meaning, so it seems: he cannot hear distinctly one voice because there are many, he cannot trace one road for the interlacings and entwinings and turnings of multitudinous tracks.

2. Instead of *holiness* he is met by accretions of appalling sins, the inherited abomination of a thousand generations, the satanic devices of a myriad villainies: through all purposes, projects, aims, gleams the lurid light of iniquity, through all sounds echoes the chorus of shame.

3. Instead of *catholicity* he finds strident diversity, every man for himself, every interest selfish; he is in the presence of a moral earthquake which has severed the closest ties, cracked and splintered the firmest foundations; he is merged in a shipwreck

where each thinks of himself; he is surrounded by a babel to which he can find no interpretation; he stands on the lighthouse step overlooking the sea which he must enter, and every wave seems more furious than the last: confusion and chaos reign supreme.

4. Instead of any thought of following the ancient ways, of listening to the old voices, flit across his vision a multitude of new-born devices, a crowd of novel suggestions. Few look to the past, nor care for it: the present and the future, they are all—the last thing and the newest is the momentary object of adulation till another in a brief moment takes its place. Such is the field of labour at first sight to one who begins his work; no wonder many are frightened: but it is only what we ought to expect from past experience, that the very opposite characteristics will be presented by the world from those that are prominent in the Church. And if he goes back and studies the characteristics of the time when the Church began, or even at much later periods which will occur to any student of history, such as the reign of Stephen in our own land or the period just before the French Revolution in Europe, he will find that the blackness now seems as twilight to what it was then, that the unholiness now might pass as com-

parative virtue then. There is no cause for discouragement nor cowardice—there must ever be the fight or there will be no need of soldiers. Moreover, it would not be hard to show from past history that evil has ever had to change its ground. There is nothing so versatile and protean as sin—it is no sooner driven out of one field than it finds another; though ever ready to reoccupy old battle-fields, it shows its vitality most of all by its ability to adapt itself to new circumstances, as the devil did at the temptation of our Blessed Lord.

Furthermore, it may be pointed out that not only are the characteristics of 'the world' the exact opposite of the characteristics of the Church, but they are even more opposed to the characteristics of the Persons of the Holy Trinity, Who send us to work and work with us. The power of evil distorts itself into direct antitheses to the character of God.

What could be more alien from the Unity of the Three Persons than the infinite and chaotic diversity in the world? What more remote from the abiding sanctification of the Holy Spirit than the infectious breath of sin which pervades the world? What is more opposed to the utter self-abasement of the Son of God than the selfishness so evident around us? What is more diverse from the Being

of Jehovah, the *I am what I am*, than the disregard for the old truths, the old ways, the old faith—the *carpe diem* which means so much more than it seems to mean? The articulation of the world is in distinct diversity from the Church and from God. If we have to fight, we must first of all ascertain the strength of the forces against us: 'what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?' We have surveyed the forces against us, and are therefore better able not only to see the field, but what are the best weapons to use, the most effective methods of defence and attack.

Our weapons have been provided for us; they are:—

1. Prayer, which is the soul of work.
2. The Sacraments, which sanctify.
3. Discipline, which strengthens.
4. Work itself.

With the last of these we have specially to deal in this volume.

## CHAPTER III

### THE LAYMAN'S POSITION IN THE CHURCH

HAVING surveyed the field of operation we may now consider the duty of the laymen—the rank and file of the Church. But first, what is a layman? It is a question that has been often asked and answered in different ways. According to the derivation, he is a man of the *people*, *i.e.* not an expert in the matter in hand. There would not, after all, be much necessity to answer the question, because everybody knows perfectly well what a layman is, except from the difficulty of defining what a *Church* layman's powers are to act in Church matters: the question is so often asked on account of the difficulty of formulating a complete answer. The best is a negative answer—a layman is any full member of the Church who is not in Holy Orders: and a full member has always been considered a confirmed member and communicant.

As to the position of the layman, a quite excellent

statement of the subject may be read in the *Report of the Joint-Committee of the Convocation of Canterbury on the Position of the Laity*, presented to Convocation on April 29, 1902. The names of the committee[1] are sufficient to guarantee the value of the report. It will be freely used in the present chapter, but should be consulted itself by any one who wants to study the matter historically. Nothing more able nor more accurate has ever appeared on this subject. It is published by the S.P.C.K.

It is manifestly dangerous to summarise a summary. While observing this danger-signal the attempt may be made with the fervent hope that it may suggest study of the report itself. The conclusion reached is this, that a distinction between clergy and laity is of divine origin and will continue, 'to the end of the age in which we live,' a distinction essential to the corporate life in the Church. This fundamental principle produced various developments in different countries, although interfered with in England, as time went

[1] Bishops of Salisbury (Dr. Wordsworth, chairman), London (Dr. Winnington Ingram), Bath and Wells (Dr. Kennion), Bristol (Dr. Browne), Lichfield (Dr. Legge), Rochester (Dr. Talbot), Bishop Barry (secretary); Deans of Salisbury (Bishop Webb), Lichfield (Dr. Luckock), Winchester (Dr. Stephens); Archdeacons of Oxford (Bishop of Reading), Ely (Mr. Emery), Rochester (Dr. Cheetham), Exeter (Mr. Sandford); Canons Hutchings, Moberly, Overton, Sanderson, Worlledge; Prebendary Villiers.

on, by royal and ecclesiastical assumptions. These assumptions were mitigated, as far as we are concerned, by theories of popular government, which we have acquired from the ideas of western races, whose influence upon the State which they conquered, and upon the Church by which they were conquered, remains till the present day and will remain.

The principles of true Church constitution have been left to the Church under the guidance of the Holy Spirit, 'according to the difference of national character'; uniformity is therefore impossible, and the development which is so marked in the State under new principles may be hoped for in the Church. These new principles would have worked well in our own Church had not the Toleration Act of 1689 introduced a new element into the question by admitting amongst the legislators of Church and State those who were hostile to the former. This change lost to the laity their proper position for the last two centuries, an inestimable loss, which it is the business of the Church now to repair, by giving to the Church layman, by the formation of something like the General Assembly of Scotland, his proper position, distinct from that of the opposing layman, in which he may work for the Church and through the Church. It may

perhaps be added, that though the laymen, except antiquarians and lawyers, have little respect for antiquity, and, without that exception, have small respect for the judicialism of ecclesiastics, they must recognise the breadth and 'liberality' of these conclusions.

## CHAPTER IV

### THE RELATION OF THE CLERGY TO THE LAITY

THE exact relation of the clergy to the laity has been, and always will be, a chief difficulty. The secret of the difficulty may be illustrated by S. Paul's apt word 'unequally-yoked-together.'[1] If the work in the field of the Church is to be properly done, those who draw the plough must be able to pull together. In the East it is not uncommon to see a camel yoked with a horse, women even yoked with oxen; this involves loss of labour, and the yoke will be galling. It was said of old 'Thou shalt not plow with an ox and an ass together.'[2] That, however, describes what the Church has often tried to do, and gives the reason of many a failure. If only, to keep up the metaphor, the clergy and laity would 'pull together,' what a difference there would be in the work! The fault is by no means

[1] ἑτεροζυγοῦντες, 2 Cor. vi. 14. [2] Deut. xxii. 10.

always on the same side. At first, for the difficulty is of apostolic antiquity, the clergy seem to have been to blame; S. Peter found it necessary to warn them not to act 'as being lords over God's heritage,' and S. John threatens with unwonted but, we must acknowledge, becoming anger a certain Diotrephes, evidently a cleric 'who loveth to have the pre-eminence.' Diotrephes was in authority during 'the Middle Ages' and is still with us. But, on the other hand, when it has been the layman who has had the pre-eminence, the yoke has been every whit as galling. The effect of the Reformation in England was to place the clergy in a servile position for two hundred years; 'for one who made the figure of a gentleman, ten were mere menial servants,' says Macaulay. His pungent and not overdrawn description of the treatment of the 'young Levite' by the 'coarse and ignorant squire'[1] should by all means be read, though the sneer is evident. An even more degrading description is drawn by Robert Burton,[2] who quotes a sermon preached at Paul's Cross by John Howsen, Nov. 4, 1597, in which it was stated that ordination was accompanied 'with the hazard and loss of our souls,

[1] Macaulay's *History*, vol. i. chap. iii. pp. 256, 257, large 8vo ed., 1871.

[2] *Anatomy of Melancholy*, part 1, sec. 2, mem. 3, subs. 15.

by simony and perjury, and the forfeiture of all our spiritual preferments, in *esse* and *posse*, both present and to come.' The passages are too realistic and too long to quote, but should be read by any who think that the tyranny is altogether and always on the side of the clerics.

History points to the fact that there is an antagonism inherited from paganism from which now one side and now the other has suffered. It is an antagonism which meets us still, chiefly amongst the small men on both sides; but as the heavy work of the Church must be done by the small men—the infantry—its presence is a very real hindrance, especially as 'the Church of England as by law established appears to be approaching a period of incalculable importance in its history.'[1]

It is well to inquire what are the causes at the present moment of this friction. There can be no doubt that the most prominent causes are, firstly, the clericalism of the clergy, and secondly, the unsatisfactory attitude of the lay mind on the subject of doctrine—these causes act and react upon each other.

A young priest, perhaps of no social position or attainments, has at all events some acquaintance with the teaching of the Church: he finds that the

[1] *Spectator*, Jan. 14, 1903.

average layman has a supreme unconcern about that teaching which to him is of vital importance. He has not perhaps ability enough to start from the layman's standpoint and to develop what the layman already believes. He takes refuge in his official position, he assumes that sacerdotalism which is irritating,[1] he makes assertions instead of

[1] On this subject both clergy and laity might with advantage study the thoughtful words of Bishop Gore. 'The chief of the ideas commonly associated with sacerdotalism which it is important to repudiate, is that of a *vicarious* priesthood (see Maurice, *Kingdom of Christ*, ii. p. 216). It is contrary to the true spirit of the Christian religion to introduce the notion of a class inside the Church who are in a closer spiritual relationship to God than their fellows. "If a monk falls," says S. Jerome, "a priest shall pray for him; but who shall pray for a priest who has fallen?" Such an expression, construed literally, would imply a closer relation to God in the priest than in the consecrated layman, and such a conception is beyond a doubt alien to the spirit of Christianity. There is "no sacrificial tribe or class between God and man." "Each individual member (of the Christian body) holds personal communion with the Divine Head" (Dr. Lightfoot, *Dissertation on the Christian Ministry*, p. 198). The difference between clergy and laity "is not a difference in kind" (Dr. Liddon, *University Sermons*, second series, p. 181), but in function. Thus the completest freedom of access to God in prayer and intercession, the closest personal relation to Him, belongs to all. . . . It is an abuse of the sacerdotal conception if it is supposed that the priesthood exists to celebrate sacrifices or acts of worship in the place of the body of the people or as their substitute. This conception had no doubt attached itself to the "massing priests" of the Middle Ages. . . . Now this distorted sort of conception is one which the religious indolence of most men, in co-operation with the ambition for power in "spiritual" persons, is always tending to make possible. It is possible to believe not only in a vicarious priesthood of sacri-

proofs: instead of bridging over the gulf between his own mind and the lay mind he makes that gulf wider, he becomes obnoxious to the layman in voice, in dress, in manner. His imperfections are accentuated by his office instead of being decreased, whilst his virtues are depreciated: he is always unnecessarily dragging the Church and the Sacraments into his sermons; he becomes more and more commonplace, the man is lost in the officer. He needs to remember Mr. Gladstone's advice, 'Let

fice, but also in a vicarious office of preaching, which releases the laity from the obligation to make efforts of spiritual apprehension on their own account. But in either case the conception is an unchristian one. The ministry is no more one of vicarious action than it is one of exclusive knowledge or exclusive spiritual relation to God. What is the truth then? It is that the Church is one body: the free approach to God in the Sonship and Priesthood of Christ belongs to men as members of "one body," and this one body has different organs through which the functions of its life find expression, as it was differentiated by the act and appointment of Him who created it. The reception, for instance, of Eucharistic grace, the approach to God in Eucharistic sacrifice, are functions of the whole body. "*We* bless the cup of blessing," "*we* break the bread," says S. Paul, speaking for the community: "*we* offer," "*we* present," is the language of the liturgies. But the ministry is the organ—the necessary organ—of these functions. It is the hand which offers and distributes; it is the voice which consecrates and pleads. And the whole body can no more dispense with its services than the natural body can grasp or speak without the instrumentality of hand and tongue. Thus the ministry is the instrument as well as the symbol of the Church's unity, and no man can share her fellowship except in acceptance of its offices.' (Bishop Gore, *The Church and the Ministry*, ed. 4, pp. 76-8.)

the preacher never forget the reality of the man; let him never become a conventional being; let him never adopt—you won't misunderstand me if I use a homely phrase—the mere slang of religion; for there is a slang in religion—that is to say, there is an illegitimate growth of vulgarity and dialect in religion as in everything else; let him retain his reality as a man, and in proportion to the sense he entertains of the immeasurable dignity and power of the office he has to fill and the instrument he has to wield, let him extend a proportionate and corresponding care in the cultivation, ay, of the very smallest incidental qualities that he thinks may contribute to the fuller accomplishment of the work.'[1]

We have not, however, so much to do now with the faults of the cleric, as with those of the layman. He complains, and often justly, of the arrogance and officiousness of a man who overrates his position; but does he not underrate his own position, as well as his own responsibilities? If he would study more what the position of the layman is, he would find that his Baptism pledges him to something opposite to the indifference about doctrine and his unconcern about what the Church is, that he is not ashamed to confess.

[1] *Times*, March 23, 1877.

The name *lay*man should remind him that he is one of the *people* of God, that he is 'a citizen of no mean city,' that as he would be ashamed to be called unpatriotic, he ought even more to be ashamed of being unenthusiastic about his Church; he too is a priest, he belongs to a royal priesthood, and the chief reason of his anger at the false sacerdotalism of the unwise clergyman is because he does not recognise the true sacerdotalism of his own position. The cross that was signed upon him at Baptism was no unmeaning symbol, it was in token that hereafter he should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.[1] The layman, as a rule, has had no theological training. The teaching he received at a public school was probably undefined and vague; he seldom reads anything that is a real study of his own position and

[1] 'Whatever rights the Christian layman should have, it must be as a Christian layman, *i.e.* as subject himself to the divine authority of the Gospel and to the Church, the common mother of clergy and laity. For it is only as subject to discipline that we can take any part in the exercise of it, and the lesson which Chrysostom finds in the ceremony of episcopal consecration applies to the layman in his degree, at least as much as to the bishop in his: "the layman is bound by the layman's ordinances."' (Bishop Gore, *The Church and the Ministry*, ed. 4, pp. 97, 98.)

responsibilities. It is not his fault so much as the carelessness of our system of education; if he would read more on the subject he would probably take a different view. It is necessary to speak out upon this subject; there are not a few of our wisest who foresee in the near future a serious strife fraught with danger between the clergy and laity. The tone of the House of Commons is hostile to the clergy, by some it is even considered insolent; the press is replete with remarks which give pain, and are intended to give pain, to any priest who is trying to do his duty, and who realises, to quote Mr. Gladstone again, 'the immeasurable dignity and power of the office he has to fill.' It would be well for the layman to ask himself when he is offended at the clericalism which displeases him, whether the priest has not reason to be offended with him for the little concern he shows about 'the immeasurable dignity and power' that are involved in the privilege of being 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'

The following quotation,[1] though there is nothing objectionable in it, illustrates the divergence between the clergy and laity which undoubtedly exists, which hampers all work, and which there has been no serious attempt to stop.

[1] *Pall Mall Gazette* of Jan. 24, 1903.

'Is there any broad difference of opinion regarding Church matters between the clergy and the laity? It is often asserted that there is such difference, and with truth, I think, or some amount of it. Certainly, the average layman is not in the least "ecclesiastically minded," while, with equal certainty, we may say that the most active, the most able, and perhaps the most numerous section of the clergy is ecclesiastically minded. Very many excellent laymen and lay-women would go much further than this statement, and would maintain that the clergy are off, as fast as they can scamper, to Rome. But these good people should remember that the clergy would faint and fail long before they reached even half-way up the steep ascent of the Seven Hills, if such were their design, just because of the pull-back weight of the laity. Rely upon it, the laity as a body are not going to budge an inch in that direction; and where the laity remain, there remains the Church.'

Of course one does not forget the great work that is being done by thousands of noble-minded laymen who are so cordially working with the clergy in a hundred different ways and are quite as anxious as any priest can be on this subject. But the matter ought to be moved into a higher plane altogether, 'For, brethren, ye have been called

unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.'[1] From those who are doing no work for the Church, who do not 'by love serve one another,' opposition may be naturally expected, and with unconcern. 'There is that standeth aloof and findeth fault, and there is that cometh forward and helpeth.' But if all who are at work recognised more fully that the work is not theirs but the Master's, there would be little danger.

As in the passage above it is commonly and openly stated that the real cause of the divergence between the two arms of the Church is a suspicion of the 'Rome-ward' tendency of the clergy: we may go further, and add that the less ecclesiastical knowledge the layman possesses, the more suspicious he will be, and naturally. It must also be candidly confessed that there are priests who are acting disloyally by introducing practices and doctrines which are incompatible with faithfulness to the English Church; the layman doubts, and he

[1] Gal. v. 13-16.

is not alone in doubting, the common honesty, to say nothing about the honourableness, of such men;—their proper place is not in the Church of England at all. It is readily granted that it would be an advantage to get rid of such men, and that the means for getting rid of them should be easier and simpler and less expensive.

But there are some things to be remembered—the faults are by no means all on one side. It is a far worse sin for one who has pledged himself to accept the Creed, to deny the Virgin-birth of our Lord and the resurrection of the dead, than it is to teach the Tridentine doctrine of transubstantiation and the use of the rosary. To put it broadly, and very incompletely, offences against the truths of the Bible are far worse than offences against the rules of the Prayer Book. There is far more danger to souls in heresy than in superstition. It is better to believe too much than to believe too little. And yet men in high places of the Church have openly flaunted their disbelief in doctrines that have been the strength in life and the support in death of sixty generations of her saints, and the layman seems comparatively indifferent whilst the vagaries of some ignorant curate make Exeter Hall ablaze with Protestantism. It must also be remembered that the Church of England cannot reform

herself at the behest of Nonconformist bodies; she does not try to reform them at the bidding of Churchmen, and is somewhat indignant at their attempts to reform her. The fact that all movements against what may be acknowledged errors in the Church are so loudly supported by those who want to destroy the Church, has always been a hindrance to reform, as our enemies know.

The course to pursue with regard to disloyal priests is not to reduce the power of the bishops, but to strengthen it. The bishops are appointed by the laity; they are chosen because the most eminent representatives of the laity have confidence in them: but the means of procedure are at present so costly, as to make it altogether an inadequate outlay of money to get rid of even one man in each year whose continuance in office may be undesirable. Such persons should be removable at the instance of the laity on the action of their ecclesiastical superiors without unnecessary cost. In fact the process of Ordaining should be reversed. At Ordination, following the custom of the primitive Church, the laity are consulted as to the fitness of candidates for Holy Orders, a *si quis* is read in their parish church and also at the time of Ordination. If the people have just cause to change their minds, it should be made as easy as possible, instead of as

hard as possible, for the bishops, being satisfied of the justice of the step, to remove a man from a position in which he is doing harm. It is contrary to all legal experience and justice that the judge should exercise his office at enormous personal expenditure.

This fact, however, does not acquit the bishops of all blame. They have not used to the best advantage, nor always in the right direction, the authority they undoubtedly possess. As Lord Halifax has said, 'On both sides,' *i.e.* clergy and laity, 'there had been an oblivion of what was due to the Church authority, and the only remedy for the friction so provided was a recurrence to and frank acceptance of that principle of authority in matters of faith and practice which distinguished the Church from the sects. It was only by such a frank recognition that justice would be done to the rights on both sides. If the clergy and laity had ignored what was due to ecclesiastical authority, could the bishops, as a body, be exempted from a similar accusation? Assuredly not; and so far as there was any crisis in regard to ecclesiastical matters at the present time, it was largely due to the episcopate in the past. The vindication of true ecclesiastical authority had been the one thing needed in the past, as it was the one thing needed

in the present, to secure the Catholic revival from the various dangers which beset it. . . . They should refuse all resort to parliament, even to obtain the most needful external reforms. In a word, they had to disentangle the existing relations of Church and State from the present confusion.'[1]

At the same time also, it must be pointed out that episcopal authority should be exercised in proportion to the gravity of the offence. That authority will not be respected when it attacks incense and leaves heresy alone, when it is all but unanimous in quenching a little innocuous smoke, and, with a few notable exceptions, is silent about far more important matters.

Having stated at some length the unsatisfactory relations which exist at the present moment between clergy and laity and their causes, it is evident that the ground must be cleared for reconstruction. The Church of England seems to be much in the same condition that S. Paul's Cathedral was in immediately before the fire. There were the remains of the grand old Gothic building which expressed the worship of Englishmen ever since they had been a nation, but that building had been marred by modern 'classic' additions and alterations that made the building incongruous,

[1] *Standard*, March 3, 1903.

all the lines of the Gothic church pointed upwards, heavenwards, all the lines of the classic were horizontal, neither earthwards nor heavenwards, but manwards. It should be our prayer that a catastrophe similar to that which prepared the way for the present uniform building may not destroy all that is venerable and lovable in our Church as it did not in the modern S. Paul's. The difficulty is still one of incongruity. We must consider briefly what is old and what is new and how they are to be brought into symmetry again.

The historic position of the layman is a matter of great consequence in solving these questions. It is, however, beyond the purpose and scope of the present work to trace historically the many alterations that have taken place with regard to the position of the laity. This has been done in the *Report of the Joint-Committee of Convocation* already referred to, and in Bishop Barry's *The Position of the Laity in the Church*. There is, moreover, one very important branch of that subject which does not touch our present subject, viz. the ecclesiastical position of the Sovereign. It may, however, be broadly stated that the position of layman was in the past very different from what it is now. There was for him no thought nor possibility of separating himself from his ecclesiastical duties or

position; he was in our country a Churchman just as much as he was an Englishman, his position had fitted itself to him, and he had fitted himself to his position naturally. The Roman Churchman and the Byzantine Churchman found themselves in different positions, because the conditions which had formed the Roman and Byzantine empires were different. The Englishman's position had been determined by the changes brought into Church life and organisation by the conversion of the new races, who had brought new life into the State, whilst they were themselves captured by the old and venerable life of the Church into which they so readily enrolled themselves. They eagerly adopted the spirit of continuity and antiquity that linked them with New Testament times. The position of the layman in the Acts of the Apostles was clearly defined, and easily adapted itself to new requirements. He took part in the election of the clergy, in the dispensation of charity.[1] He was present, and not as a silent member, in Church councils when important matters of doctrine were discussed.[2] And though silent when judgment was pronounced, he took part in sending deputations to carry out such judgments. Later on he took part in judicial discipline. S. Cyprian, who was a great

[1] Acts i. 21-3; vi. 1-4. [2] Acts xv.

upholder of the lay position, though of the episcopal also, acted on the principle 'to do nothing without the information and advice of presbyters, deacons, and laymen,'[1] or as he puts it more clearly in writing to the clergy of Carthage, 'to transact nothing on my own private judgment without your counsel, and without the consent of the laity.'[2] The position of the laity in the first three centuries has been summed up as follows: 'Looking back then over our period we seem to see a principle of corporate collectiveness of spiritual life, and wisdom, and power, foreshadowed in our Lord's words in the Gospel, founded on the great fact of Pentecost, tested and illustrated in the Apostolic Church, which gives to the Christian People, as such, a very large and real, though secondary place—as led by, rather than as leading, its divinely empowered officers—in the whole guidance, and government, and practical administration of the Church of Christ.'[3]

In the 'Middle Ages,' however, all this passed away, and the power of the laity was absorbed either by royal or papal prerogative.

But the present relationship is altogether different from what has prevailed at any other

[1] Archbishop Benson's *Cyprian*, p. 32. [2] *Ibid.* p. 429.
[3] *Report of Committee of Convocation.*

period of the Church's history. It is necessary to see how the change has come about. Without going at length into the history which has recently been made so accessible, it may be pointed out that the present state of things must be traced to the Toleration Act of 1689, which admitted into parliament, while still maintaining its control of the Church, those who did not belong to the Church. That is the whole crux of the situation; legally, parliament has undue authority over the Church, and yet it is possible that parliament might contain only one Churchman. A further step was taken by the refusal of the Crown to summon Convocation. It met, however, in Queen Anne's reign, but was suppressed by the Hanoverian dynasty from 1717 to 1847, during which period the Church had no legal apparatus for asserting itself. In the meantime the 'Low Church' and Wesleyan revivals took place, but they had no sympathy with the corporate existence of the Church, only with the personal sanctity of its members. Consequently, when the revival of Church life followed from the Oxford movement and caused the revival of Convocation, that weapon had become antiquated and was not suited to the existing state of affairs. It was as if a soldier had been sent to war in our own day with the weapons of the Crusaders. To meet the

existing state of affairs, Convocation should have been remodelled as S. Cyprian would have remodelled it, for the Church found itself as it had often found itself before, face to face with a State which was not Christian.

The question of the reform of Convocation so as to give the laity their historic position is now very much to the front. And what is their historic position? There seems no doubt (*vide supra*) that in the first years of the Church laymen gave their consent to 'the policy initiated by the apostles and elders,' even on matters of doctrine. The matter is clearly worked out in Bishop Barry's *Position of the Laity in the Church*, pp. 8 *sqq.* The decrees of the Council of Jerusalem on the vital question of the admission of the Gentiles[1] were determined by 'the apostles and the elders, together with the whole Church.' So, too, after apostolic times: Irenæus gives the decision about Easter 'in the name of the brethren,' meaning the whole Church. Cyprian was very careful to consult the laity, though in his day such consultation seems to have been already dying out, as it did almost entirely in medieval times under the more assertive popes, who certainly had the excuse that the laity then knew little or nothing about doctrine. At

[1] Acts xv. 6-31.

the Reformation the layman reasserted both his right to be heard, and his ability to make himself heard even on questions of doctrine. Reference of doctrine to the lay-people must vary according to their ability to judge in such matters:—only it has never been the custom in the Church for the laity to *initiate* or to *decide* questions of doctrine, nor to overthrow the judgment of the bishops on such questions, though it would be absurd at the present time, as probably at any future time, to deny that the laity are educated enough to be heard on such matters; but it would be against the whole history of the Church to allow them anything else but a consentive voice in doctrinal matters.

The recent efforts of Convocation and the houses of laymen to restore the layman to his proper place are, it is to be hoped, likely to be successful; but it must be borne in mind that it is 'absolutely necessary,' to use Bishop Stubbs's words, 'for a parliamentary recognition of any modification of Convocation,' although Convocation is the 'elder sister' of the House of Commons. Nor is that house likely to be anxious to allow the Church to reform herself as she pleases.

The recent proposals for a Representative Church Council of the Church of England seem to need

more calm and thoughtful consideration than time has yet allowed. We may be thankful that it is as certain as most things in this world that such a council will be formed, and much historical research, as well as many crude modern ideas, has helped to elucidate the subject. Yet the momentous character of the changes contemplated seems scarcely to have been realised; the journalistic remarks with hardly an exception have shown little appreciation of the gravity of the matter, and have afforded an illustration of what this book is mainly hopeful to counteract, viz. the unconcern of the layman in the real interests of the Church. There is no matter which needs more of the promised guidance of the Holy Spirit, none which should be to the earnest a more thoughtful subject of prayer—for the changes contemplated are indeed fruitful of immense influence for good or for evil. There are two considerations that ought to be in the mind of everybody who approaches the subject: one regards the past, the other the future.

1. Many of the proposals that have been made would cause the Church, in this matter, to forsake its past history, including the Acts of the Apostles, for the methods of a congregational sect.

2. The Church of England has to remember that she is not now the Church of a country, but

the Church of an empire. There are new experiences, new thoughts, a new life, which may be accepted or rejected, and the matter at issue will be vital in determining which direction the Church will take.

Let us elucidate these thoughts. (1) We have seen that there have been priests and laymen present at councils and synods, but they have not interfered with either the primal or ultimate authority of the bishops—the Church has been ruled from above, not from below. The truth has been thus concisely expressed:[1] 'For almost the whole of the first five centuries, it is true to say that bishops alone had the right to be present and to vote, or if unable to attend, to nominate a representative with voting power, at provincial and larger Councils; that they often or usually voluntarily associated presbyters or deacons with them for purposes of consultation, but without votes; and that they sometimes or often took steps to ascertain the feelings of the Christian lay-people in regard to the matters discussed by the Council.' All past history shows the necessity of safe-guarding to the uttermost the ultimate authority of the bishops. And it is certain that our Lord's own words and

[1] *The Bearing of Church History on the Proposed Representative Church Council*, by Rev. Darwell Stone. (Parker, 1904.)

the action of His apostles laid down this principle for all time. Nor has there been any occasion in any authoritative council when it might be said that it would have been an advantage had the bishops not possessed this authority; nor is there any action of the bishops justifying the abrogation of such authority.

(2) At the same time it is evident that the historic position of the lay-folk has become obscured, and that the new needs and experiences of the Church call for fuller co-operation of laymen in the limitless work that is before us. Lay-people have also proved the value of their help. The question is, how can that help be made more effective without lessening episcopal power? The answer does not seem difficult, and is again clearly put in the paper already referred to: 'The Convocation of Canterbury as the provincial Synod of the southern province, the Convocation of York as the provincial Synod of the northern province, the two Convocations meeting together, with any necessary modifications in the representation of the clergy in the Lower Houses, as the national Synod of England, will supply the first requirement. The Houses of Laymen maintained as a distinct body might supply the second requirement, dealing freely, subject to the veto of the bishops, with matters of Church

administration and finance; able to make suggestions on all matters to the Convocations; summoned by the bishops when there is occasion to be present at the meetings of the Convocations.'[1]

The question of the electorate is naturally of supreme importance. The secular press has been practically unanimous in its desire to make it as wide as possible: 'For purposes of representation a man who claims his inheritance in her (the Church of England) has his right to be considered when the vexed question of the franchise comes to be debated.'[2] 'Our proposal is that every person of full age who has been baptized, and who is prepared to declare in writing that he (or she) is a *bonâ-fide* member of the Church of England, shall be qualified to elect to, and for election to, any body representing the lay element in the Church.'[3] These proposals would include excommunicated persons, those who have been convicted of crime, those who are notoriously hostile to the Church. They would defeat their own object. Experience has shown how easy it is for those who are the worst enemies of the Church to claim membership, and if the Representative Council is to be really representative,

[1] *The Bearing of Church History on the Proposed Representative Church Council*, p. 15.

[2] *Times*, July 10, 1903. [3] *Spectator*, July 14, 1903.

the greatest care must be taken lest the franchise should be misused. Of course the communicant test and confirmation test are also liable to misuse. It is difficult to understand how any but communicants could claim the franchise without sinister motives, and any list would be unsatisfactory that was not subject to scrutiny. The suggestion to exclude women can scarcely be taken seriously.

## CHAPTER V

### THE CHURCH AND POLITICS

We saw that parliament must have its say with regard to the Church's wish to reform herself. It is necessary shortly to consider the attitude of parliament towards the Church.

It is an obvious fact that the Church of England needs reforming, for it has to a large extent lost its hold on the masses, and is out of touch with modern life, and out of line with the trend of thought of the present day. The first assertion is abundantly proved by Mr. Booth's remarkable, though necessarily in parts inaccurate, book. The second assertion surely needs no proof. A bishop preaching at S. Paul's said with regard to the mass of the people that religion is of no more personal concern to them than the moon. This state of things has resulted from the fact that the Church has not been able to march *pari passu* with modern life. Nothing is more characteristic of the last century

than the amount of change introduced into every sphere of life and thought. Yet in that respect the Church has changed comparatively little. Consequently her defences are antiquated, and she does not possess the legal authority to bring them up to modern requirements. Reforms which are commonly stated to be necessary may be divided into two classes. (1) Structural or external, such as the formation of a national Church Council. (2) Economical or internal, as the revision of the Prayer Book. All lines tending towards the first, and many in the direction of the second, converge in an *impasse*, viz. the House of Commons. The Church does not trust the House of Commons, which is the most Erastian of all bodies, and contains as many enemies as friends, and might contain none but enemies. We have seen that the Toleration Act was the cause of the first block upon the line. A contest, and it may be a fierce one, between the House of Commons and the Church is probable some day. The laymen of the Church must be alive to the situation and what the victory of Nonconformity would mean. A member of the lower house stated that of course parliament could alter the Apostles' Creed; no doubt he would have included also the Ten Commandments, for which indeed that body has not always shown respect, especially for the seventh.

Of course there is the ultimate resource of disestablishment, but it is only the *ultimate* resource; the Church may, as in the colonies, elect to dissociate herself from her comparatively juvenile foster-sister. Unfortunately she cannot trust, as she would like to trust, all her professing members in that body. A 'memorandum' passed at a meeting of about sixty or seventy 'Churchmen' in the House of Commons betrays a reactionary and antiquated spirit which would, if carried into legislation, tie the hands of the Church for years to come.[1]

With regard to those who may be most trusted, it is more than doubtful, especially from recent experience, whether when it came to the point they would not many of them vote rather from political than from religious motives; in fact statements have been

[1] The memorandum is as follows: 'In view of the distrust towards the clergy, especially in rural districts, brought to light during the discussion of the Education Bill, it is sought by many members, who desire to evoke the great and legitimate influence which belongs to the pastoral authority of the lawful heads of the Church, to take an early opportunity of laying their views collectively and personally before the archbishops. It is therefore proposed to arrange that a deputation of members who are loyal supporters of the Established Church should be received, at which their lordships' attention should be called to the lack of discipline among some of the clergy, the frequent development of novel practices in the services of the Church, the tendency among some of the younger clergy to emphasise too much the sacerdotal character of their office, the tendency through the theological colleges to develop

made to that effect. The Church has to commit her cause to laymen in the House of Commons, where it cannot surely be claimed that purely Church matters have been championed with ability. The fact that the clergy are absent from the lower house makes it more incumbent upon the laity to fight wisely and well on behalf of the Church. The question, however, of the admission of the clergy into the lower house must come to the front again, perhaps by better representatives than Horne Tooke. The excuse that they are sufficiently represented in the upper house is an argument of an amazing character: it might as justly be argued that there should be no Nonconformists admitted into the upper house because they are sufficiently represented in the lower. It is manifestly unfair that such legislation as the Clerical Disabilities Act should pass the House of Commons without a word being possible by those whom it concerns, especially when

this spirit among the candidates for Holy Orders, and, as a result, the deplorable driving away of many church-goers—especially men—from the services and work of the Church, more particularly in the rural districts. The desire of those who have suggested this action is to preserve the quiet ceremonial and dignified services which have been the source of comfort to Church-people for many generations, to maintain the old cordial neighbourly relations between the clergy and the laity, both of whom have duties and responsibilities, and to restore the feeling of confidence which formerly prevailed amongst all classes of Church-people in their Church.'—*Standard*, March 3, 1903.

ministers of all other bodies, unfortunately more or less hostile, suffer no such exclusion. The historical attitude of the House of Commons towards Church matters makes it more than doubtful whether that body can be trusted to act upon principles upon which the Church since its foundation has been bound to act.

Every one is conscious of the vivid interest taken in politics, especially by the layman: secular politics occupy a far larger share of his thoughts and action than religious politics, though he may acknowledge that in the abstract it should be the other way. There is also a growing tendency inside the Church to widen the gulf between religion and politics—from high motives no doubt. 'My kingdom is not of this world,' said our Lord, but He sent His servants 'into the *world*,' and there is no secular interest which is outside the influence He intended the Church to exercise. There is an inverted monasticism evident, not now the despising of this world for the sake of the next, but despising the next for the sake of this. Of course the Church and politics can become identical as they did for a time, with great loss to both, in the Byzantine empire. It is a greater loss still when the two are absolutely divorced. Not only is there this tendency inside the Church, but those outside the Church are

anxious to foster it, though they do not wish their own denominations to act upon the same principle. Roman Catholics and Nonconformists are by no means anxious to leave political matters alone, in fact the latter are confusing and identifying politics with religion, and putting them in that order; and yet we have recently had the strange spectacle of a Nonconformist minister in a political speech inveighing against the clergy of the Church of England having anything to do with politics. A working man in hospital who had drifted away from the Church of his fathers into dissent, but who returned to it joyfully before he died, said that two things had attracted him to dissenting chapels which he did not get in church, viz. politics and temperance. Now the layman need not bring his politics into church, but he should take his Church into his politics. What so direly we need to understand is the exact relationship between the two. The attitude of thought with regard to them is following the same lines that the heresies of the fourth and fifth centuries followed with regard to our Lord's divine and human natures. There are five categories into which all that is said on this subject may be placed. There are those who divide the one from the other and those who confuse them, there are those who neglect politics for the Church, a larger number

who neglect the Church for politics, and a still larger number who have no real interest in either.

The Primate (Dr. Davidson), in his opening sermon at the Bristol Church Congress, quoted a remark of Captain Mahan, one of the most eminent American laymen, who maintained that 'the Church of Christ is yielding perilously to the temptation to reverse the order of the two commandments of the Gospel, "Thou shalt love the Lord thy God," "Thou shalt love thy neighbour as thyself."' This happy expression exactly states the case. Never was charity in secular matters more abundant, never was there a more obvious desire to extend the benefits of research and the advantages of science and literature, never was the duty more keenly felt of bettering the condition of the poor; but never was there less consideration in these admirable objects of the command, 'Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you,' a neglect which must damage the superstructure from its very foundations.

The message of life sounds far more clearly than the message of precept; there can be no better object-lesson on this subject than the lives of two great laymen whom both the Church and State reverence, Mr. Gladstone and the late Lord Salisbury. They were eminent in both, and their

position as faithful sons of the Church in the van of politics there is none to take ; their guidance will be missed in the near future. Let us not lightly forget their example and message, for they were not clergymen, nor ascetics, but men who moved in the van of contending parties. Of neither of these men could it be said that in the day of battle they would put their political party before their faith and their conscience.

There are two dangers threatening us at the present moment: (1) The increase of Erastianism ; (2) The danger of a secular House of Commons legislating about matters beyond its authority. They are in their origin the same, and take their rise in the intention of putting the kingdom of the world before the kingdom of God.

May Mr. Gladstone's words be remembered on these subjects. Of Erastianism he wrote in 1876 : 'If we follow the Erastian idea, it does not matter what God we worship, or how we worship Him, provided we derive both belief and worship from the civil ruler, or hold them subject to his orders. Many most respectable persons have been, or have thought themselves to be, Erastians; but the system, in the developments of which it is capable, is among the most debased ever known to man.'[1]

[1] *Gleanings*, iii. 100.

Of the other danger he wrote in 1894: 'Foul fall the day when the persons of this world shall, on whatever pretext, take into their uncommissioned hands the manipulation of the Religion of our Lord and Saviour.'[1]

[1] *Later Gleanings*, 302.

## CHAPTER VI

### THE CONSOLIDATION OF MEN'S WORK

The work of men is a wide subject which would take many volumes to investigate; but there is one aspect of that work which needs special consideration, viz. the unification of work, and this unification is only to be got through the Church. We need a more loyal appreciation of what the Church is and what it means. The mistake is that many seem to think that the Church exists for them, instead of remembering that they exist for the extension of the Church. There are numberless societies, often treading on one another's heels and hindering each other, and many of them doing little good. It has been said by a prominent layman of a very important association that 'it does nothing but pass resolutions to justify its own existence and make something to do.' A useful process of consolidation is going on. The Church is becoming more the pivot round which

the various agencies must work; the absence of this endeavour accounts for much failure in the past. As Bishop Lang has said, 'We are waiting for a conception of solidarity in the English Church that is a brotherhood of service, and to translate it into act in the parishes of England.' These are the two words that call for most attention—'solidarity,' 'brotherhood'; being our greatest needs, they will only come by the absorption of the individual into the cause, by there being less talk and more action. The monastic system was particularly strong where we are weak. England destroyed the monastic system instead of reforming it, and lost much by so doing. The system has been revived under new conditions, and seems to give promise of permanent results. It is to be regretted, however, that only one 'party' in the Church has taken steps in this direction, which is not the case in women's work. The Salvation Army owes its success to unconscious imitation of monasticism in many ways, *e.g.* implicit obedience, distinctive dress, grades, etc. The writer well remembers a conversation with Dean Farrar when at Westminster, in which that certainly unprejudiced witness stated that he believed such places as the east of London would never be reclaimed for the Church except by brotherhoods of clergy and laity dwelling in their midst and

working among them, unmarried men, of course, and none of them staying at the same place for more than seven years.

There is considerable ignorance as to what is being done with regard to community life in England at the present time, and what is the possible or probable future of it.

The Reformation was impatient of an antiquated dress, and, forgetful that the friars were its own progenitors, destroyed with unanimity and completeness all the orders, certain monetary considerations having considerable weight, and for centuries the normal Englishman looked upon a man in a monastic habit as indubitably but unexplainedly connected with Rome; nor has he yet made up his mind as to what his attitude ought to be towards persons so clothed, a fact that needs consideration by the communities themselves. We know from Carlyle the influence of clothes, even upon the highest matters. While the average Englishman has got used to the woman in the dress of her order, he meets with a dubious air a man in a religious habit, though he has a less Anglican demeanour abroad, and is not moved by encounter with a man in a caricature of the official uniform of a general.

Community life among men is of later growth in modern England than among women, and there is

so wide and distinct a hiatus between the medieval 'religious' and the modern in this country, that far more would have to be written than is here possible to show the development amongst men than amongst women. Any one who wishes to study the earlier period can scarcely do better than read Abbot Gasquet's book on *English Monastic Life* in *The Antiquary's Books*, where the subject is attractively and clearly treated. For our present purpose we may confine ourselves to the modern side of the question.

English community life among men owes its origin to a conversation after a sermon of Mr. Keble's, although not on that subject, between Father Benson, then vicar of Cowley, Oxford, Father O'Neill, and Dr. Grafton, now Bishop of Fond-du-Lac. There were subsequently many discussions with men whose names are now well known in Church and State, in the upper vestry of S. Mary's, Crown Street. In 1866 a few earnest-minded men came to live with Father Benson at Cowley, and community life in the English Church was revived. Any one who wishes to hear words of wisdom on the subject, replete with faith, hope, and charity, will be fortunate if he can wander through the stately Mission House at Cowley, with Father Benson as his monitor. The visitor will not fail to be impressed by the fact

that his guide, in spite of failing eyesight, hearing, and powers of locomotion, is one who knows the world, and yet is not in the world. He may find a priest scrubbing the floor of the chapel, another sweeping up the leaves in the garden, and if it is a day of silence, none will speak to him except his guide. He will wonder at the simplicity of the rooms, the wealth of books in the library, the majesty of the church, and will feel that men who have created all this have a grand idea of the Christian life. And then if he turns to a few numbers of the *Cowley Evangelist*, and realises how the devotion that he sees manifests itself in practical work in America, Africa, and India, alike amongst Ethiopians, Kaffirs, the Hindus (both Sunnis and Shiahs), Parsees, Jews, Goanese, and Chinese, under the golden cross at Umarkadi, and in the kraals of Tsolo, he will feel that he is in touch with the spirit of the Acts of the Apostles, and will hear an echo of the words, 'Go ye into all the world.' The brotherhood is in fact the heart of a great evangelising body. People may be prejudiced against such methods, but they are a carrying-out of the gospel principle of self-denial, and there are some temperaments to which community life is most suitable, and there is some work that can best be done in this way.

At Cowley all who are directly engaged in Church work are clergy; to see a different kind of community life the visitor might go to the House of the Sacred Mission at Kelham. There he would find matters that would interest him. Perhaps he would leave a crowded third-class carriage at Newark, in which the conversation may have been of a decidedly mundane and unspiritual character on the possibilities of certain hands at cards. After a pleasant drive of three miles he finds by the swift waters of the Trent a huge modern mansion portentiously *rococo* and looking anything but monastic; but as soon as he gets inside, he feels that he has gone back for a few short hours to the Middle Ages. He hears the hum of Sext in the chapel, for which he is unfortunately just too late. He waits in room B and notices how clean everything is, and that the literature is sparse but varied. There is the sound of footsteps on the stone floor, and presently the tall, upright, military figure of the Director comes to greet him with truly medieval courtesy and kindness; his speech however soon tells him that he is in the modern world. It is the time for luncheon, and he suddenly finds himself in the presence of some seventy males, who take not the slightest notice of him, though he may have come from the very centre of the city of London. They look and

evidently are happy most of them, though some few are unusually grave, as though they doubted whether they did not need discipline. They are all in the religious habit except the boys, who are evidently the happiest of all. But luncheon is the business of the moment; slabs an inch thick of brown and white bread are put before him on the coverless table, the plates and cups are all of metal, there is delicious country butter and wholesome cheese and cocoa. He talks to those around him, and finds that he is in touch with bright souls who live in the sunshine. Luncheon is naturally soon over, and in the corridors a homely aroma is grateful. There is a rush to a paper in the corridor, and the visitor hastens thitherwards; it is called the 'house list.'[1] Here he has the opportunity of speaking to nearly everybody in the community, and he will be struck by the ease with which he can read character in the eyes, the tones of the voice, and even in hand-shaking, for he is amongst outspoken genuine characters, who are not accustomed to conceal their feelings and thoughts.

The meaning of the 'house list' is that there are two hours of 'recreation,' one of which is defined by the list. The visitor notices that the Director has to saw wood one day, that the second

[1] Cf. Appendix I.

in command has to play football, that brother Robert has four days printing, that tinkering, scullery, cobbling, gravel, scrubbing, are frequent 'recreations,' and football the most frequent of all. He goes round the house; again cleanliness and fresh air impress themselves upon him, and he feels that he is in the presence of health. He asks, 'What do you do if anybody is ill?' and the question seems an unusual one, and the answer is, 'Somebody looks after him.' There is football going, and the other recreations are in full swing. The meaning and history of it all may be read in *The History of a Religious Idea*,[1] by the Director. The objects of the Mission are to train men for ordination or for manual work useful in the mission field, such as carpentry, building, iron-work, printing, etc. In twelve and a half years the numbers have increased from two to seventy-two, thirty-three men have been sent out, of whom sixteen are ordained. There are houses for the members in the dioceses of Zanzibar and Bloemfontein.

On leaving Kelham the visitor might with advantage go to the House of the Resurrection at Mirfield, where he will find community life in its refinement, its most attractive exposition. Here is the opportunity for the religious scholar to live

[1] Simpkin, Marshall and Co.

the gentle life—with everything simple but everything of the best—an unusually excellent library at hand, and under the kindly guidance of an eminent scholar. He will find the same spirit manifested in the college. This building demands special attention. In 1902 it was a stable, now is a college in full work, rapidly extending, and will be soon attached to the house. The design of the buildings is admirable, and they are being constructed in the most solid and substantial manner. One cannot but admire the faith which seems to be building not for time but for eternity. The object of the college is to train men for the priesthood; the age of admission is from seventeen to nineteen; the course is six years (five for those who have matriculated at Leeds), which includes the obtaining a degree at one of the newer universities, as well as instruction in theology and careful preparation for the life and work of the ministry. A hostel will soon be opened at Leeds with which the college is affiliated. The college gives a thoroughly 'liberal education.' It will not take men who have other avenues to the priesthood—who can go to a theological college or university. It will only take those who seem to have a real vocation to Holy Orders, but they must be poor—an unusual requirement. They are educated

without charge, though repayment of half the cost after Ordination is expected. There seems a grand future for the college. If it is objected that it may bring into the ministry men whom some would prefer not to be ordained, it may be answered that there is no place where a man can learn better and more surely than at Mirfield to answer that question which the English public is always asking, though it never seems satisfied with the answer, 'What is a gentleman?' The demeanour of the men is thoroughly in keeping with their surroundings.

It is to be regretted that more space cannot be given to fuller description of these institutions and others, such as S. Philip's Mission at Plaistow, the Benedictine community at Painsthorpe, the lay-evangelists of Wolverhampton. But these three are typical, and one is impressed by the possibility of work for them in future, at Kelham and Mirfield in training for the priesthood, and at Cowley and Mirfield in the maintenance of religious life after Ordination. What one wants to see is such a place in the slums of crowded cities. The new house of the Cowley Fathers in Westminster has certainly a future before it.

Of course in all these houses the usual religious hours are observed, which are trying to those

unaccustomed to them, but common sense is shown in not sacrificing practical work to too great rigour about them. They impress on the visitor the value of silence, and what devotion really means.

The clearest exponent of combined action as a practical factor in the Church's work amongst the slums is Oxford House, already the workshop of several eminent men, though it was in its inception characterised by a really able man who had been left too long in utterly uncongenial surroundings in most uncomplimentary terms. But all that has passed, and the Oxford House has proved itself a prominent witness for righteousness amongst the poor of East London.[1]

Besides distinctly religious work of this kind the Church is now more than ever setting forth the responsibilities of citizenship, the duty of voting, of taking offices both in Church and secular capacities, of interest in local matters generally; but we are all conscious how much more has to be done, how many there are who solace themselves in their neglect by the selfish question, 'Am I my brother's keeper?'

But with all the associations, guilds, societies, and other organisations whose names are legion, can one pretend to think that Church work is done

[1] Cf. Appendix II.

as it should be done? Has Amalek been destroyed? What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear? Why are the taverns crowded, the river thronged on Sundays, and many of the churches almost empty? Why do many of the working classes live a life utterly outside all conscious Christian influence? Has Saul failed again, and for the old reason that he has thought of himself and not of his Master? Is it not the fact that many who call themselves Church-workers are content to enroll themselves as members of some highly respectable society which has its annual Cathedral services and has all the bishops as patrons and do no work at all? They are content that their names are printed in the association's reports, and that they pronounce shibboleth with the accepted pronunciation, so that the very society that they belong to becomes a hindrance, not a help. We want three things if we are to prevent that waste we all deplore in Church work amongst men. These three things are discipline, devotion, energy; and these three things are to be learned from the community life which in its short modern history has already demonstrated their vital importance; and it is for that reason that in the darkness one sees the light shining at Mirfield, Cowley, and Newark. We want also less

waste, such as that caused by several associations doing the work that one can do. It is difficult to see why a Church society for the prevention of cruelty to animals has been thought to be necessary, when there was already a venerable society doing the work—a work too that needs the help of those outside the Church as much as of those within.

## CHAPTER VII

### THE MINISTRY OF WOMEN

Our Lord sanctified the ministry of women in the Church by accepting and approving their ministry to Himself.[1] Not without purpose did He allow the good offices of Joanna and Susanna, 'and many others which ministered to Him of their substance.'[2] It was to a woman that the news of the Incarnation was announced, to women that the message of the Resurrection was intrusted. So that it is not surprising to find the work of women showing signs of organisation in the New Testament almost as soon as that of men. The 'widows' are mentioned as a distinct class as early as Acts vi. 1, though only then as recipients of alms, not working themselves; but soon we find Tabitha, 'a disciple full of good works and alms-deeds which she did,'[3] surrounded by

[1] Cf. S. John xii. 1-8; S. Mark xiv. 6. [2] S. Luke viii. 3.
[3] Acts ix. 36.

'all the widows.' 'Philip the Evangelist,' who had settled down in Cæsarea, 'had four daughters, virgins, which did prophesy,'[1] that is, they shared with men the divine gift of teaching bestowed on them by the Holy Spirit. Others after them exercised this gift of teaching, evidently in public worship, for S. Paul writes of 'every woman prophesying,'[2] though the same apostle saw fit subsequently to forbid their doing so *in the church* with words of some emphasis and warmth.[3] We also find Priscilla taking a very active part in missionary work, and from the fact of her name being generally mentioned before that of her husband we gather that she showed greater energy than Aquila did. It is not improbable that it was her example at Corinth which led the Corinthian women to assume too prominent a position in church, for which S. Paul reproved them, and silenced them for ever in the church.

Further, we find the office of *deaconess* a recognised part of Church machinery. S. Paul commends Phœbe, the deaconess of Cenchrea, and seems to have intrusted to her the momentous task of carrying his Epistle to the Romans.[4] Also in

[1] Acts xxi. 9. [2] 1 Cor. xi. 5. [3] 1 Cor. xiv. 34, 35.
[4] Rom. xvi. 1; hence so many greetings to women in this chapter.

1 Timothy iii. 11, he gives directions as to the character of deaconesses,[1] whether married or single.[2]

We find, then, in the New Testament clear mention at all events of two distinct classes of women-workers, though not yet sufficiently defined to be called orders.

I. *The Order of Widows* — whose names were entered on the church roll, and who received recognised contributions from the church funds. Obviously at first they were an association of women to be helped, not to help others. The term 'widows' is sometimes comprehensively used for the poor, and it must be remembered that there was naturally much uncertainty about their position in the Church of the apostolic age on account of the Jewish customs with regard to widowhood, illustrated by the question concerning a woman who was a widow

[1] It is much to be regretted that our version has not used the word 'deaconess' in the former passage, and that in the latter no indication is given to show that the word 'women' refers to deaconesses, by which word it should have been translated, or to be quite literal, 'women-*deacons*.' The Revised Version has timidly put 'or *deaconess*' in the margin in the former passage; in the latter it has not noticed the meaning of the word.

[2] It is noticeable that in the Greek the same word is used for deacon or deaconess. It means one who serves. Whether its derivation is one who is dusty from running, or one who is in a hurry, is uncertain; nor is either derivation very appropriate now. Another definition would mean 'one who is earnest in pursuit.'

seven times, with which the Sadducees expected to 'catch' our Lord 'in his words.' There are two names used in the New Testament for those who were classed amongst the widows, viz. women-elders or presbyteresses,[1] and 'old women.'[2] There seems to be no distinction intended in the Bible, though there was afterwards. It is probable that these 'widows' were poor women, often with families, who were dependent on the Church. Those of them, no doubt, who were capable of work could be admitted into the order of deaconesses, which was of a very different character; at any rate they seem to have been set to work. The very fact that the dispute with the apostles was about almsgiving shows that even that simple matter was not yet organised, as it was beginning to be when next the widows are mentioned in Acts ix. 39. By the time that S. Paul wrote his first Epistle to Timothy,[3] the order of widows was to some extent organised. They had works assigned to them, both devotional and practical, such as visitation and hospitality, and in later times, of nursing and missionary work among heathen women, who could be looked after by them better than by men. S. Paul raised the age of admission to this order to sixty, in order

[1] *πρεσβύτιδες*, Tit. ii. 3. [2] *πρεσβυτέραι*, 1 Tim. v. 2.
[3] Chap. v. 5-16.

to avoid too great charge upon church funds, and further to limit the order to those who were unlikely to remarry. In process of time, when second marriages were discountenanced in the Church (against S. Paul's 'desire'[1]), the widows became a very important part of Christian society, and another order of widows arose, not dependent on charity, nor limited to those over sixty. Much was written about them by S. Jerome, S. Ambrose, S. Augustine, and others. They wore a distinctive dress of a sombre colour, *vestis fuscior*, of which 'widows' weeds' are a survival. When in later years they took vows of widowhood, they merged naturally but gradually into the order of nuns. They were not, as the deaconesses were, ordained, but were admitted by the bishop with prayer.[2]

II. The second order of women-workers, that of *Deaconesses*, mentioned in the Bible, has survived the first, and was revived in our Church in 1871. It has also had a different history. The order is referred to in Pliny's celebrated letter to Trajan

[1] 1 Tim. v. 14.

[2] This prayer is printed in the Bishop of Salisbury's *Ministry of Grace*, in a note on pp. 272, 273. In the same chapter on *Women's Work* much interesting information may be found by those who wish to pursue the matter further. Cf. also Dr. Hatch's note on *Widows* in the *Dict. Christian Antiq.*, and Dr. Benson's *Cyprian*, pp. 51-9.

(112 A.D.). Pliny writes that he had tortured two slave-girls, who were called deaconesses (*ministræ*). After a considerable gap, there is frequent later mention of them. They might be widows or virgins, and, it seems, in exceptional cases, married women. They were ordained by the laying on of hands by the bishop, and invested with the stole. The age of admission varied, but was fixed by several councils at forty, though Tertullian records with indignation a deaconess under twenty. Their duties were: (1) assisting at the baptism of women; (2) ministering to women in their houses, under the direction of the bishop: they are even mentioned as conveying the reserved sacrament to sick women; (3) they stood at the women's side of the church, and gave places to strangers.

The office was considered to entitle them to high rank: they received the consecrated elements immediately after the clergy. Indeed the office, which had always been discouraged in the west, seems to have been given up because of the danger of too high a position being assumed by them or given to them. They taught and baptized, and certain Montanist sects ordained them as priests, and even as bishops.

III. With regard to the work of *Virgins*, who formed so important a part of the Church's machi-

nery in later years, there are no signs of separate organisation in the Bible.

In the fourth century the order of deaconesses had in the east 'reached its greatest vigour and fullest development.'[1] In the book referred to in the note, pp. 16-45, we have a very interesting description of the work of women, who were active in all good works before the mistake was made, which crippled women's work for centuries, of relegating them into passive inactivity, and shutting them out of that world which so much needed their help. In the fifth century the women seem to have done far more than the men, whether cleric or lay, in times of danger. They were in close touch with S. Chrysostom, visiting and helping the poor, possessed of sufficient medical skill to take charge of the sick, using their wealth for the Church, foremost in all works of hospitality, and in the midst of a corrupt and luxurious society setting the example of sacrifice, industry, and benevolence, which won the respect of all classes. It was owing to the fidelity of women that in times of exile and persecution S. Chrysostom was kept in active touch with the affairs of his diocese; and by

[1] Cf. *The Ministry of Deaconesses*, by Deaconess Cecilia Robinson. (Methuen, 1898.) A quite indispensable book for the study of women's work. It will be freely used in this chapter.

their presence and letters his exile and isolation in a mountain village was made less desolate. Women were to him what men had been to S. Athanasius. They were, moreover, active in missionary work, and of sufficient importance to suffer persecution from Julian the apostate.

In the west, which more concerns us, women's work had a different history and character. It was not officially recognised and organised as in the east, but might be described as voluntary and lay work rather than clerical and professional. There is no evidence that can be relied upon of the existence of the office of deaconess in the west for the first four centuries; indeed, if it existed, it was discouraged. Consequently, as the Church cannot do without the ministerial work of women, such work was done not by ordained deaconesses, as in the east, but by 'the widows'—the less we hear of the one order, the more we hear of the other.[1] The secret of the difference between the work of women in the east and the west is to be found in the different position that women occupied, the effects of which are evident at the present day. The west had produced before Christian times many grand and noble women; the mothers of our race are not

[1] There is some obscurity in the relationship of the two orders in the west.

such as their descendants need be ashamed of. Women in the east, outside the Bible, occupied a very different position. In the east to this day worship is attended more by men than by women, in great contrast to the west.

We may fairly take, so far as we know at present, the history of the Church work of women in the west as beginning with Marcella. She was the daughter of a noble and wealthy family, and her whole life was tinged by recollections of the great S. Athanasius, who was in exile at Rome in 340 A.D., when she was a girl. His accounts of the monks of the Thebaid inspired her with ideas new to the west. After a marriage of only seven months, she gave her life and great wealth to the Church. Her palace on the Aventine became a centre of devotion and study, which greatly impressed S. Jerome at his visit to Rome in 382 A.D. He was anxious that she should accompany her celebrated friends Paula and Eustochium to the Holy Land; instead of doing so, she retired to a small house outside Rome, and devoted herself and her wealth to good works. There she died from the ill-usage of the Goths when Alaric took Rome, 410 A.D., and left her goods to the poor.

Another woman, too, must not be forgotten in any review of woman's work in Europe. Fabiola

was the very opposite to Marcella: she was never at rest, rushing everywhere, never happy except in busy crowds, crushing with difficulty and hesitation the woman within herself, feeling the danger of being at mischief if she was not busy. Generally in difficulties, too, with somebody; asking odd questions about the dress of the high priest, or the places where the Israelites stopped in their journey from Egypt. She was of more noble family even than Marcella, and quite as wealthy. She soon got into trouble with the Church, because she divorced her first husband and married another while he was living; for this she performed the most abject and passionate penance. Then she devoted herself with restless activity to Church work. Amongst other good deeds, she started the first hospital that is known, for which she ought ever to be remembered, where she nursed the sick with her own hands. Soon after, she suddenly appeared at Bethlehem, attracted thither by the learning and fame of S. Jerome. Whilst there, she found excitement enough even for her erratic nature, for the terrible Huns took Antioch and threatened Jerusalem; so that Jerome and his friends fled in haste to Joppa, with the intention of escaping to Europe. However, the Huns suddenly changed their plans, and Jerome and his companions returned to Bethle-

hem. But Fabiola had found Palestine too quiet for her, and continued her journey. She kept Jerome to the last moment writing answers to her questions, when the sails were hoisted, the cables let go, and the sailors were shouting to be off. She then devoted herself with even more restless activity to good works. She founded a hospice at Pontus, which in one year was renowned throughout the world 'from Parthia to Britain.' But Italy was too small for her. As she was contemplating some big scheme which necessitated long travel, she died in 399 A.D., and her funeral was one of the most remarkable that even Rome had witnessed. These two types of women, the quiet, contemplative Marcella, and the passionate, unquiet Fabiola, are with us still.

Marcella and Fabiola were not deaconesses, and that eastern order was even written against in the west. Suddenly, however, we find deaconesses in Gaul, in the fifth century, in spite of repeated decrees of local synods against them. In their number was Hilaria, daughter of the great S. Remigius, the apostle of the Franks and Archbishop of Rheims for about seventy years (*c.* 460-530 A.D.), the most influential prelate of the west in his day; which seems to show, especially if, as is suggested,[1] 'he would, doubtless, himself have admitted her

[1] *Ministry of Deaconesses*, pp. 60, 61.

to the office,' that he was not in agreement with the local synods on this point. Another deaconess was Rhadegundis, queen of Clotaire I., who was consecrated to that office by Medard, bishop of Noyon, about the year 545 A.D. After this, the order of deaconesses practically disappeared from view in the west, and was merged into the monastic system; later, the same fate attended the order in the east. As adult baptism became rarer, and the poor and sick were looked after by the monasteries, the work of the deaconess was done by others also for many centuries, and in many places that work could not have been performed by women without considerable personal risk. Hence, whilst relics of services of Ordination remained in religious books, the Church forgot how much it owed to women in the past. It is remarkable how little was done by women in the movement which produced the Reformation—the only eminent woman who wanted to take part in it (Queen Elizabeth) was scarcely allowed to do so. It certainly would have been a lasting advantage if she had been able to instil her ideas of discipline and obedience into the shifting crowds who wandered disorderly across the religious arena. Unfortunately the memory of her sister's mistakes prejudiced the minds of Englishmen against accepting the helpful

hand of women in the work of Christ, and prejudices them still. Elizabeth gave up in despair the idea of helping the Church.

The Reformation stopped for centuries the organised work of women in the Church by the dissolution of nunneries, to the oft-expressed regret of many pious minds. The canons of 1603 are silent about women's work. There was still the village school where the 'Dame' was supposed to teach the Catechism, and the second rubric after the Catechism may be said to associate her work with that of the 'curate,' but the wording of the rubric shows want of confidence in that work. And the marriage of the clergy opened an irresponsible field of labour for pious women, of which some of them availed themselves with varying results. But the deadness of spiritual life, if one may use such contradictory terms, must certainly to some extent be due to the want of women's work. The names of 'some few who broke the bands which tied their hands,' will occur to everybody, Hannah More, Elizabeth Fry, and later, the noble names of Florence Nightingale and Sister Dora; but until the remarkable modern revival of women's work, the record of what they have done, or rather have not done, since the Reformation is deplorable indeed. Mr. Augustine Birrell has laughed poor

Hannah More out of court,[1] but in his next chapter absolutely rends to pieces a soulless female egotist, who seems never to have done any good to anybody in the world except once to have given two francs to a starving family.[2] The contrast is suggestively, though unintentionally, helpful with regard to women's work.

There is scarcely any more certain evidence of the guidance of the Holy Spirit than the revival of women's work during the past sixty years. It was due entirely to the 'Oxford Movement,' and a most interesting and instructive account may be read in the life of Dr. Pusey.[3] Under his guidance, on March 26, 1845, at Park Village West, Regent's Park, began the revival of sisterhoods in the Church of England, which of late years have accomplished such wonderful work. Pusey was moved to consider the call for additional workers by the condition of great towns, especially of the East End of London, by the value the Church had in the best days put upon the single life of devotion consecrated to the service of God alone, and also by the desire to provide a field of labour for the many female workers who had no scope for their

[1] *Essays about Men, Women, and Books*, pp. 70-80.
[2] *Ibid.* pp. 81-95.
[3] Dr. Liddon's *Life of Edward Bouverie Pusey*, vol. iii. pp. 1-32, 191-200.

activity. After much consultation with Newman, Keble, Hook, and others, the *μονή*, as Pusey called it, was opened. It was a very simple house, near Albany Street, and has long since disappeared. 'It contained on the ground floor a parlour, a recreation room, and a small oratory, leading into each other. The upper rooms were partitioned into six cells, and there were four attics. The kitchen served as the refectory. The house was throughout plainly furnished. The oratory had a small altar-table with a black cross and scarlet cover, and a lamp. A picture of Christ crucified, copied from Albert Dürer by Mrs. Dodsworth (wife of the vicar of the parish), and some red baize on the walls and windows completed the decorations.' Only two ladies entered it at its commencement, Miss Jane Ellacombe and Miss Mary Bruce. Pusey was its spiritual superintendent. It is interesting to notice the names of the committee of laymen who signed the description of its work and appeal for funds.[1] The sisterhood did much devoted work, but the Bishop of London (Blomfield), though he saw 'nothing to object to' in it, did not give it his sanction and support.

[1] It was signed by 'John Manners, Clive, Camden, Lyttelton, John Hanmer, Adare, W. Monsell, W. E. Gladstone, R. M. Milnes, F. H. Dickinson, J. D. Watts Russell, T. D. Acland, jun., F. A. M'Geachy, A. J. B. Hope.'

The second sisterhood was started at Devonport by Miss Sellon, also under Dr. Pusey's direction, in 1848. It encountered much persecution and misrepresentation, but here the bishop of the diocese (Phillpotts) bravely defended and protected the institution.[1]

Since then the work of sisterhoods has become an integral part of the life of the Church of England throughout the world.[2] Subsequently the revival of deaconesses opened a further field for women's work. This revival was no doubt largely due to the success of a similar movement among the Protestant bodies on the Continent. It was vigorously promoted in this country by Dean Howson of Chester and Bishop Harold Browne (then of Ely). In 1861, Bishop Tait (London) ordained as the first deaconess of the Church of England, Miss Elizabeth Ferrard. The movement was popular in a party which had not welcomed the revival of sisterhoods, and the two have not always worked together on the most amicable lines. Both systems, however, have been classed together and

[1] See the very interesting account in Dr. Pusey's *Life*, vol. iii. pp. 195 *sqq*.

[2] In Appendix III. is given an account of the present work of the Kilburn sisterhood, kindly furnished by that excellent association. It is the exigencies of space alone that prohibit similar description of the work of the Wantage sisters, which, like that of Miss Sellon, began in 1848. See Dean Butler's *Life*, pp. 127-73.

commended by the bishops of the whole Anglican Church in the memorable 'Resolution XI.' of the Lambeth Conference of 1897: 'That this Conference recognises with thankfulness the revival alike of Brotherhoods and Sisterhoods, and of the office of Deaconess, in our branch of the Church, and commends to the attention of the Church the report of the committees appointed to consider the Relation of Religious Communities to the Episcopate.' And the general public now accepts the work of sisters as a matter of course, and has become accustomed to their dress.

The work of sisterhoods and that of deaconesses often overlap and are frequently confused. They are distinct in their origin and purpose: the former are to be traced through the convents to the Virgins of the early Church. The sister owes obedience to the sisterhood to which she belongs; her work may be chiefly devotional and contemplative, or, as at Wantage, extremely active. The deaconess is an ordained minister of the Church, owing obedience to the clergy; her work is necessarily always active and ministerial, and she requires different qualifications and character.

It would be an advantage if the two systems could be more co-ordinated, though the difference of purpose and character must be kept distinct.

There are few subjects about which there is more reason for gratitude than for the increased help that women have been able to give to the Church during the last half century. Many of the faults of the previous three centuries are due to neglect of that help. When we remember our Lord's constant use of the ministry of women, we cannot wonder that His Church has never been healthy when that help has not been accepted. There is much work that will be left undone in the Church if women do not perform it. There is more work still that they can do better than men. Theodoret said that at times they are found superior to man in encountering adversity. The aim of paganism, as expressed by Plato, was to obliterate the ordinary distinctions between the sexes; whereas the Christian idea has been to accentuate those distinctions, and to let women do what they can do best, remembering that 'male and female created He them.' An article in the *Times* of Dec. 6, 1900, on a speech of Mr. Balfour's, puts in an interesting way the value of woman's work :—

'Most of us have had occasion to observe that when woman makes up her mind to attain a given object she pursues it with an attention to detail and a mastery of what may be called the minor arts of life which man rarely displays. Man makes a

better appearance on a platform — at least he generally thinks so—and is good for a great effort now and again. But, as Mr. Balfour observes, speeches, however good, very often do nothing more than provoke responsive and sympathetic cheers. They are very good things, those cheers, and warm the hearts both of orator and of audience, but there is a tendency to rely upon them for a motive power which they do not furnish. It is here that woman plays her useful part. She, so to speak, rubs it in. She is an adept in the art of rubbing it in, and when she brings her skill to bear upon the body politic she produces remarkable effects. Man imagines that he has moved the mass when all he has done is to tilt it a little bit to one side. When he is done pushing, it slowly settles back into its old position. Woman does not bother about the mass, but takes one of its components at a time, carries it to her little pile some distance off, and comes back for another. In the course of a summer afternoon, which proud man has possibly spent in displacing a little bit of gutta-percha by way of reward for having made a speech the night before, woman quietly builds quite a respectable little cairn at the expense of the mass which the speech merely caused to oscillate. Again, man does not know what a lazy creature he is, but

woman does. She understands quite well that if man is not whipped up at the crucial moment and made to do his duty, even her efforts continued for half a year may be brought to nought.'

The object of this chapter is not simply antiquarian nor explanatory, it has the practical aim of making a more businesslike use of the machinery already at work. We might learn something, indeed those who have read Maurice Maeterlinck, will say *many* things, from the bee. The sisterhood should be the hive, the deaconesses the working bees going out into the world. They should be trained in the hive, thither they should return for devotion, help, and rest. The sisterhood, besides being the shrine from which perpetual intercession arises to the Throne of the Master, should be an educational establishment where the deaconesses would be equipped for their duties. Its staff should be rich in Marthas as well as Maries, with those of great practical experience and really religious knowledge; for while there must be many in the sisterhood whose temperament evidently qualifies them for the devotional life and nothing else, the deaconesses need far more doctrinal and scriptural training than they have ever received in England: in America, this side of their work is more highly developed than the practical. It has been

the present writer's privilege for many years to examine in religious knowledge the nurses of the Church Army before they are commissioned for their work. He continually meets women who have tried various sects and schisms in turn, without any real conviction of the value of any of them, and bound by the loosest ties to any organisation whatever. The Church has been nothing to them, though their Saviour is everything. They want to do His work without the aid of His organisation. The cause is, in all cases, defective religious knowledge; and the more active a worker is, the more dangerous is such defect. The examiner's instructions were that 'the examination was to be as to whether the persons were truly devout, and whether they were convinced Church-women.' The Bishop of London (Dr. Temple) added the following note: 'By convinced is meant possessed of such knowledge of Scripture as justifies the conviction and holding fast that conviction accordingly.'

Who can say what incalculable harm has been done to the Church by work that has been assumed without due study! Do we think enough of the long preparation and retirement into solitude that our Lord chose for Himself, and His careful training of His disciples, especially in the great forty days? The deaconess should be able to get this

training in the sisterhood, and care should be taken that it is the best possible.

In a private letter, a lady who probably knows more of this subject than anybody else, and who approves the present suggestions, writes: 'Our scheme was that in all matters connected with the parish, the Associate Sister (Parish Sister would, I think, be better than either Associate or Deaconess) should be entirely under the Parish Priest, taking classes, visiting the sick, etc., as he considered best. She would have a simple Rule of Life, for which she would be responsible to the Community, as long as she was attached to it. The sisters would train her in methods of work, and she would be strengthened by the Services and other religious helps of the Home.' The present writer would plead for the old scriptural title of deaconess. Her work, in distinction from that of sisters, must necessarily be the devotion of the activities of life, as she is an ordained minister of the Church.

Are we not neglecting an available help of the Holy Spirit in not making more use of women's work? The Holy Spirit came upon the holy women at Pentecost as well as upon the twelve. If we believe that there is any grace in Ordination, as we do, we ought surely to believe that Ordination has not only an outward and visible

sign, but also an inward and spiritual grace which will enable the deaconess to do her work better than if she were not ordained. Yet even so earnest a society as the Universities' Mission to Central Africa does not at present use the help of ordained deaconesses in the Mission.

This change may be easily made; but beyond and beyond, may we not anticipate from the renewed activity and usefulness of woman's work, from what is now being done at Wantage, Clewer, East Grinstead, Kilburn, and by the All Saints' sisters and others, that women are finding their way back to the position that their Master gave them, Who was Himself the Seed of the woman and Who suffered Himself to be ministered to by female hands? Of course one is conscious that they make mistakes sometimes, but not more than men do. There is certainly much work that they can do far better than men, and which the regularity, devotion, and companionship of the 'religious' life make more easy.

A very interesting description of the work and life of these devoted women may be read in *The Memories of a Sister of S. Saviour's Priory.*[1] It contains valuable recollections of men who have done much for woman's work—Neale, Littledale, Mackonochie, Dolling, and many others.

[1] Mowbray. Cf. also App. III.

# CHAPTER VIII

## EDUCATION

THERE is no sphere of the Church's work not strictly sacerdotal with which in the Church's first days the laity had less to do than Christian education: at the present day there is no sphere in which their influence is more extensive. In the first three centuries A.D. education in the Roman empire was well organised and well given, and was very different from the description of it by Juvenal. The necessity of it had often been insisted on by Greek and Roman writers, especially by Plato.[1] It was stated to be of at least equal importance with government. There was one peculiar characteristic about it, viz. that the teachers were all laymen, whether *grammatistæ* (elementary school teachers) or *grammatici* (higher grade teachers). There is no evidence of pagan priests taking any part at all in education; they were functionaries,

[1] Cf. Pater's *Plato*, 200 *sqq*.

not instructors. In the Church, on the contrary, for several centuries, education was in the hands of the clergy, consequently there was no separate order of teachers; the word 'catechist' denotes a functionary, not an order. For many centuries it was looked upon as part of the necessary duty of the clergyman to teach. To be an elementary teacher meant to be a pagan, parts of whose duties were to explain heathen mythology and decorate the school on certain feasts. The teaching given was, however, of a high order, and in these pagan schools the greatest champions of the Church received their education—Cyprian, Augustine, Jerome, and many others. Not only so, but many fathers of the Church defended the sending of Christian youths to the pagan schools, quoting the fact that 'Moses was learned in all the wisdom of the Egyptians,' and that S. Paul quoted heathen literature. Religious training, however, of course supplemented the pagan teaching, and was provided by the Church. It was one of the charges of Celsus against Origen that the Church did its most effective work through the children whom it 'lured' into its schools. Julian the apostate gave as the chief reason for the State taking the control of education that unless the work of the Church in schools was stopped, its triumph was inevitable.

As paganism faded away, the education of the world came entirely into the hands of the clergy, though still Eton and Harrow preserve more influence of the schools of Athens and Alexandria than perhaps they are conscious of. There are many canons and decrees of synods enforcing upon the clergy their duty in this respect.[1] Many of the most honoured names in the early history of England, such as Bede, Theodore, Dunstan, are those of men who paid special attention to education, and many whose names are forgotten devoted themselves to that work.[2] Only in the schools attached to the monasteries was any elementary education given.

In the period immediately before the Renaissance teaching had reached a very low ebb. Scholastic learning was worn out, and there was as yet nothing to take its place. Of distinct 'elementary' teaching,

[1] *E.g.* Council of Clovesho, 747 A.D.; Canons of Ælfric, 957 A.D., or later in the tenth century.

[2] Cf. 'A.D. 1023—Died Bledri, Bishop of Teilaw, the first scholar in Wales, on which account he was called Bledri the Wise; and so much he loved knowledge, that he required every priest to support instruction from literary works in his church, that every one might know his duty to God and man.' (Llandaff Charters, quoted by Haddan and Stubbs, *Councils and Ecclesiastical Documents*, etc., vol. i. p. 288.) Numerous instances may be found with regard to other countries (England is strangely omitted) in Dupanloup's *Ministry of Catechising*, pp. 14 *sqq.*, English translation.

as we understand the word, there was very little; though there has always been the possibility, entirely due to the Church, of the poor scholar, like Nicolas Breakspeare, getting teaching, and rising to any eminence of which he was capable. Laymen were beginning to take their part in it, but the teachers were very inefficient: according to Erasmus, they were 'as a rule, a shabby, broken-down set of men, sometimes hardly in their senses.' It is characteristic that the same writer, in his *Praise of Folly*, which is a pæan over the ignorance of the past, puts folly into the pulpit to decry the superstition of the monk, the pedantry of the grammarian, and the dogmatism of the schoolman. It was, however, the capture of Constantinople by the Turks, flooding Europe with Greek teachers, which brought the layman into prominence in the schools. Some of the clergy protested at the invasion, and no doubt these teachers had influence in hastening the Reformation. The beginning of modern elementary education in England must be traced to Dean Colet's foundation of S. Paul's School in 1509; and in his school both the high-master and sur-master were preferably laymen.[1] There was also a

[1] Cf. *Statutes of S. Paul's School.* For the high-master was to be chosen 'a man hoole in body honest and vertuose and lernyd in the (?) good and clene laten litterature and also in greke yf suyche may be gotten, a weddid man a single manne or a preste

chaplain to be appointed to say mass daily in the school-chapel, not necessarily to teach; 'he shall also lerne or yf he be lerned helpp to teche in the scole yf it seme convenient to the hye Maister or ellis not.' Though afterwards he is directed to teach 'the cathechyzon and Instruction of the articles of the faith and the X Commaundmentis in Inglish.' It is probable that one of the reasons which produced the many catechisms that were printed in the sixteenth century was that they might be of use to lay-teachers. We still find in our public schools revivals of the time when all teachers were clerics, though the teaching in those schools is neither as definite nor as doctrinal as this fact would lead us to expect; it is generally 'undenominational.'

The Reformers, even some of the most extreme, wrote strongly in favour of definite and sacramental teaching, *e.g.* Bullinger and Jewel. Their modern descendants would find it difficult to support 'undenominational' teaching from their writings, or to derive from them any excuse for leaving out the Creed.

In the period immediately following the Reforma-

that hath no benefice with cure nor seruyce that may lett his due besynes in the Scole.' For the surmaster similar directions are given. These statutes are printed in an Appendix to Lupton's *Life of Dean Colet*, pp. 271-84.

tion elementary instruction received considerable attention; at least in theory every child was to be taught, especially the Catechism. The Prayer Book of 1549 had at the end of the Confirmation Service the following rubric: 'The curate of every parish, once in six weeks at the least, upon warning by him given, shall, upon some Sunday or holy day, half an hour before evensong, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.'

In 1552 the words 'once in six weeks,' etc., were altered to 'shall diligently upon Sundays and holy days,' which shows that the subject was receiving even more attention. In every revision of the Prayer Book there has been this rubric, and also the rubric that 'all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices . . . to come to the Church at the time appointed.' The ordinal of 1550 had in the ordering of deacons the admonition to 'instruct the youth in the Catechism,' words which still remain. The canons also (77 and 79) had wise directions concerning the appointment and duties of schoolmasters. In the time of the Commonwealth, however, all this fell into desuetude, the old ways were abandoned, and new paths were

not discovered, nor were they discoverable.[1] In the latter half of the seventeenth century darkness fell upon the earth, especially upon the children. A contemporary description (1699) gives a sad picture of the ignorance of the young at the time:—

'Certain persons of this Parish understanding the Reasons, that first induc'd the Promoters of the late Erected Free School in Westminster to Attempt it, (w$^{ch}$ briefly were the pernicious consequences y$^{t}$ arise from the too great Liberty w$^{ch}$ is given to the poorer Sorte of Youth), and observing the great Likelihood of its answering their Design, from the great Change they see already wrought in the Mañers and Carriage of the said poor Children, and the further happy Results w$^{ch}$ may reasonably be hop'd for from them, under their Intended Education, (comparatively with what they woud otherwise have had) and withall considering how greatly this Parish aboundeth with such poor Children, who for want of being better engag'd were seldom out of the Feilds, where from the Company that frequents those places, they generally learn and contract such evil Customs and Acquaintance whereby they become not onely a perpetual Grief and Vexation to their friends, and Annoyance to all about them, but often bring their own Lives also,

[1] Cf. 'Milton and Locke appealed to the people for the better education of neglected youth. But the men of Cromwell's Parliament gave more heed to the Pulpit than to the common school.' (Sir Charles Reed, President of the Education Department of the Social Science Congress, Brighton, 1875.)

by their wicked Actions, to Shamefull and Untimely Ends.'[1]

'The visible decay of religion in the kingdom,' and 'want of due care in the education of youth,' caused five zealous-minded men[2] to found, in 1688, the Society for Promoting Christian Knowledge, with the object of providing gratuitous instruction for the poor. This society was within the next fifty years the means of establishing two thousand schools in Great Britain and Ireland. Still it cannot be pretended that existing organisations were capable of contending with the sources of ignorance which were so fruitful, one of which was the reckless employment of child labour. Nor did those who were anxious about the subject realise the primary difficulty with which they had to contend, viz. the impossibility under the then existing circumstances of obtaining competent teachers. In the eighteenth century it seems to have been thought that anybody could teach: the village master or dame had no training nor supervision; their methods were simple, being generally corporal; of the science of education there was none. At the beginning

[1] *The Story of a Charity School*, Rev. J. H. Cardwell, M.A., 1899.

[2] Lord Guilford, Sir Humphrey Mackworth, Justice Hook, Colonel Colchester, and Dr. Bray.

of the nineteenth century two societies arose recognising the necessity of training teachers, but differing considerably in their objects with regard to religious instruction—the National Society for Promoting the Education of the Poor in the Principles of the Established Church (1811), and the British and Foreign School Society (1814), founded with the purpose of giving undenominational teaching; and both these societies, which are still actively at work, recognised the fact that owing to increase of population and other causes elementary education must be in the future largely in the hands of laypeople.

Three conclusions to our purpose may be drawn from the history of elementary education: (1) That when a country is alive to its obligations, when it is on the up-grade in fact, it will be careful about the teaching of children, and conversely a country on the down-grade, whether as a cause or consequence, will not care for the training of its children. (2) That education is at its best when it is not in the hands of a particular class. Professionalism in education is necessary, but unless the teachers are drawn from various classes and interests, this professionalism will lead to narrowness, from which indeed we still suffer. (3) That now, even more than ever, the layman has

his place, and an important place, in education. By the Act of 1902 what is little short of a revolution has been caused. By the insertion of a few words, parliament has tried to take the responsibility for education out of the hands of the clergy and intrust it to the lay-people—the clergyman may now be turned out of the school which perhaps he has built. This change means a great deal. It demands from the laity that they seriously recognise the responsibility which has been imposed upon them, and show that they are worthy of the trust that they themselves have assumed, in spite of the protest of some of the clergy, which in many instances has been emphatic.

# CHAPTER IX

## THE PROFESSIONAL TEACHER

The expression 'professional teacher' is unhappy, but may serve for want of a better. It will, at all events, help us to divide off those who have taken up teaching as the business of life from the voluntary teacher (a still more unhappy expression) who takes up the work as a *πάρεργον*, something by the side of his ordinary avocation. The work of both may be undertaken from the same motives, and be performed with the same diligence, sacrifice, and results. The distinction might be more tersely made between paid and unpaid teachers, but that distinction should have nothing whatever to do with the aim and spirit of the work.

It must be laid down as an axiom that teaching is emphatically Church work. Indeed it is one of the two objects for which our Lord sent out His Church to the uttermost parts of the earth.

It must also be laid down as an axiom that the schools exist for the sake of the children, not of the teacher, or even of the denomination or undenominationalism which he affects. This may seem a truism, but like so many truisms it is a vital point easily lost sight of; many a teacher fails because this truth is not always before him. He has to get his living by teaching, and it is easy for him quite unconsciously to drift into methods and ways of thought which will make his work quite selfish. This was the danger which caused the abandonment of the old system of inspection, which offered the temptation to the weak and indifferent to postpone every other consideration to the necessity of getting a favourable report.

These two axioms being assumed, we may proceed to the consideration of what is the relation of the professional teacher to the Church. All teaching that aims at fitting children for their future either in this life or the next is Church work. There can be no question with regard to the relationship between the work and the Church, but with regard to the worker and the Church this is quite another matter. The law of the land now requires no such relationship—the teacher may be opposed to the Church, may be a Jew or

unbeliever. To such these remarks are naturally not addressed; but assuming that the teacher is a Churchman, has he received any commission from the Church? Is he bound to look upon his work as something done for the Church? There exists considerable misunderstanding on this point. Teachers in schools where distinctive teaching is not given are often puzzled as to what they must do. Are they to unsoul their teaching, to leave out what they may consider the most important part of it? Decidedly not; the relationship between the Churchman and the Church is fully maintained wheresoever he may be teaching. It depends upon the baptismal vows in which he promised to renounce, believe, and obey; he cannot separate himself from that promise anywhere, least of all in his life-work—'the layman is bound by the layman's ordinances.' He is bound to do his duty 'in that state of life unto which it shall please God to call him,' and nothing can relieve him of his duty. He must fight against sin, against error, against heresy. He must teach the truth as he believes it, or he is seriously injuring his own soul. The matter that he is conveying is not his, only the method. He has no power to curtail, least of all to disguise. He may not be allowed to teach certain formulas, but he cannot be deprived of his right to teach

the truths these formulas contain—if he believes them.

What then is to be the teacher's aim? This must be the next question with regard to all his work. What is he to set himself to do? There have been many answers to the question. He is not merely imparting knowledge which may be useful or not; he is not merely putting a weapon into the child's hands which may be used in various ways; but he is preparing the child for the realities of life, where its character will be of more importance than its knowledge; he is making character, and his words, his acts, his very expression will have as much effect as the mere knowledge which he induces the child to acquire. The real principle of education has never been more soundly and sensibly put than it was by Montaigne hundreds of years ago—*il ne faut pas attacher le sçavoir à l'âme, il faut l'incorporer:* the child must be led to assimilate what it learns and make it part of itself. How is this to be done? Bishop Creighton answered the question as follows: 'The teacher should keep alive the faculty of curiosity in the child, and should try to bring the child into a conscious and vital relationship with the real world in which its lot is cast. That is the object which the teacher ought to set before himself, and so much teaching

fails because it does not appreciate those ends, because it supposes that every child is the same, because it does not try to establish a definite relationship between the child's mind and the world by which it is surrounded.' Such, it may be said, should be the real aim of the teacher. The child has some understanding of his surroundings, the teacher's aim should be to lead him to wish of himself to know those surroundings more fully, and to know them rightly. But it must be remembered that the child has to be taught not only his true relationship to the phenomena around him, but also to the people amongst whom he lives, his responsibilities as a child, a citizen, a worker. There can be little doubt that the ties of relationship are slackening, all bonds are becoming loosened; discipline, obedience, order, accuracy, all these must be in the teacher's mind. Outbursts of 'hooliganism' have been ascribed to laxness of discipline and want of respect for authority in schools, and it may be so. At all events the teacher must remember that he is dealing not only with an interesting natural object, but with a member of a family and of a State. This matter need not be further dwelt upon, but it is a subject that needs more consideration than it has yet received. It concerns all teachers, whatsoever their belief or lack of belief may be,

and if they do not make it their concern to work for the State, they should not accept its money. Though these objects should be before all teachers, yet they are particularly the concern of Christian teachers, for the Church has always inculcated patriotism and loyalty.

## CHAPTER X

### THE CHURCH TEACHER IN THE CHURCH SCHOOL

The Churchman in his school is in a sacerdotal position. Nowhere is the priesthood of the laity of which S. John wrote [1] more evident than when the devout teacher is doing his Master's work for his Master's flock. It is well that he should remember his warrant and his commission, for he cannot exaggerate the importance of what he is about. That warrant he must find in the commission, 'Feed my lambs.' [2] 'Feed'—it is a suggestive word; it means give them food—and that food is the bread of life. The feeding of the five thousand was surely worked by our Lord with the knowledge in His mind of the many faithful teachers who would be giving that bread which He had blessed till He returns; not without purpose are we told that there were children present. He was looking

[1] Rev. i. 6.

[2] S. John xxi. 15.

down all time, and the teacher must look up across the centuries to the bright summer dawn on the shores of the Sea of Galilee, and his eyes must meet there the eyes of his Master if he wants to know the meaning of what he is doing. The bread of life of course refers in the first place to the Holy Eucharist; but it means something beside that, for 'man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.' It means the 'word of God.' It means also the 'will' of God, for our Lord again said, 'My meat is to do the will of Him that sent me, and to finish His work.' God's word and God's will, these are the bread with which the faithful teacher is feeding Christ's lambs. That 'bread' which we pray we may 'inwardly digest'; that 'will' about which we pray in one of the oldest of our collects,[1] for 'the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will.' This is why the teacher teaches and what he has to teach.

What is the first requisite to be able to do this? There can be no question that the first requisite is personal character. Although a bad man may often be able to give good teaching, and may lead children

[1] Ninth Sunday after Trinity.

the way he is not going himself; and although every teacher must feel that there is a distressing contrast between his own life and the ideal that he is setting before the children; yet it is quite certain that the most effective means of teaching is the teacher's own character. If a bad man gives good religious lessons, as he often does, it is the character of the subject that does the work. A man once threw a loaf into an old woman's room with the words, 'Here, the devil has brought you some bread'; the woman replied, 'I don't care who brought it, God sent it.' Further, at times a man is particularly successful in impressing those parts of the truth which are wanting in his own character; the very consciousness of his own need makes him more anxious to impress the truth, and he is perhaps unconsciously learning from the children what he thinks he is teaching them. Still it remains true that the teacher's first pupil and first concern should be himself. In the summer of 1896, the Archbishops of Canterbury and York were good enough to send messages to the students in Church training colleges; they both impressed the necessity of personal religion for the religious teacher. The words of Archbishop Benson appealed with particular solemnity to the students, as the message was not given till after the sudden and

holy death of that prelate. It was an admonition from the tomb—nay, rather from that brighter light of Paradise which is beyond.

The messages were :—

'Lambeth Palace, S.E.
*June* 13, 1896.

'I have asked the Archbishops' Inspector to be so kind as to deliver a brief message to the Students of the Training College.

'It is this: to assure them that I regard their life-work as a service which none can render to Christ and to His Church as they can who are trained for it, disciplined in it, and dedicated to it by religious hearts and habits.

'The teacher's spirit is even more than the teacher's subjects. True teaching is compounded of the spirit and the matter.

'I trust, therefore, that every advantage and disadvantage, every blessing and every trial in their lives (no life is without disadvantage and trial), will be equally taken by a calm and modest temper as an instrument of training and so of progress.

'In mind, in health, in spirit, may the Love and Peace of God in Christ through the Holy Ghost be always theirs.

'Ed. Cantuar.'

'BISHOPTHORPE, YORK.
*August* 1, 1896.

'On the occasions of your visits to inspect the Training Colleges in this Province, I should be glad if you would say to the Pupils, as a message from me, how highly I estimate the work to which they are looking forward, and the result which it may produce upon the future moral and spiritual condition of the people. And I should be glad if you would impress upon them the paramount necessity of undertaking and carrying on their work with the habitual remembrance that they are serving our Lord and Master just as truly, although in a different way, as those who are called to the Ministry of His Church; and that the spiritual state and progress of the Church must be affected in a large degree by the character of the children sent forth from our National Schools. I would only add one other word to this message, and it is this, that the power of any individual life in whatever position lies not so much in the faithful discharge of its duties as in the spirit in which they are performed, and above all in the character of the individual. To perfect, therefore, the Christian character in themselves, and to form it in the children committed to their charge, is the ultimate and highest object of their educational work.

'WILLELM EBOR.'

After considering the character of the teacher it is necessary to see what must be the character of his work. Our Lord has given a definition of a good teacher, which perhaps has not been sufficiently noticed; though He was the most successful teacher that the world has known, and though it follows the most skilful lessons that can be found anywhere. After the seven parables of S. Matthew xiii., He asked that question which good teachers must often ask, 'Have ye understood these things?' He received the somewhat presumptuous answer which is still commonly given, 'Yes.' He then proceeds, 'Therefore,' *i.e.* in order to get this result, in order to be understood, 'every scribe,' and the scribes were the religious teachers of the day, 'made a disciple into the kingdom of heaven,' *i.e.* every Church-teacher 'is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.' The teacher then must give 'out of his treasure'; it must be what he values and what is valuable, not something about which no pains have been taken. And what he gives is 'things new and old.' The old truths must be adapted to new surroundings, to new circumstances of time, and place, and people. No better definition could be given of our Lord's own methods of teaching in the parables that He had just uttered, and a teacher who wants

to follow the greatest teacher of all cannot have a clearer view of the aim that should ever be before him than is expressed in this definition.

The good teacher is always learning or he soon ceases to be good, and there are some matters that he only learns by long experience. It may therefore be helpful to make a few practical suggestions to teachers.

I. *Be careful about the meaning of words.* A word is simply a conventional sound which expresses an idea. How that particular sound acquired that particular significance is not our business here; but it is our business that the right idea should be attached to the particular sound. It must be remembered that in civilised life children acquire the sound before they acquire the concept which it usually expresses. Concepts are of various origin. Take, for instance, the word 'wrong.' A child's idea when it comes to school will be gathered from experience; it will probably apply the word to any action, however good or natural it may be, that causes punishment. Let the teacher ask his class what this word means, and note how the answers will differ from the idea conveyed by the word translated 'sin' in the New Testament, viz. 'missing the mark.' What a difference it makes throughout life whether we look upon sin as that

which has entailed suffering, or as that which has proved a failure in the persistent aim of life to do what is right: one idea is retrospective, the other future. All the difference between true and false repentance may be embodied in a false concept of what is wrong. This is an instance that seldom occurs to the teacher; but it makes a great difference in life whether the idea of wrong is simply that which causes inconvenience, or that which is displeasing to God. Further, this illustration shows how necessary it is to begin with a religious foundation instead of one based on an experience which may be unfortunate. There are many words in the Christian vocabulary that have been borrowed from other languages and other times, and gathered from experience dissimilar from that which now prevails. The word 'renounce,' for instance, which is so persistently and wrongly explained as 'give up,' loses much of its meaning unless we go back to the idea in the minds of those who used the word first, viz. of 'refusing allegiance to,' or 'sending back a hostile message,' or as the baptismal service so correctly expresses it, 'not follow nor be led by.' This misconception, and the use of the foolish expression 'give up,' lead to the omission of all the active part of the duty dependent upon a Christian on account of his baptismal vow, and also are partly

responsible for the gloomy and repellent form in which Christian duty is often put before children. There are many words which will occur to the teacher which have a different meaning in English from that which they have in the original, such as the word 'hell' in the Apostles' Creed. So, too, the word 'Comforter' has a very different meaning in English from the Greek word παράκλητος, of which it is the translation. 'Advocate' would be more literal, but the word 'Comforter,' as the name of the Holy Spirit, not only has become part of the English language, but is also deeply rooted in English thought. The history of the word is strange. Some of the early Greek Fathers understood the word to mean 'the Consoler,' *e.g.* Cyril of Jerusalem says παράκλητος . . . διὰ τὸ παρακαλεῖν, and this derivation, though incorrect, was very often dwelt upon. Wicliffe, when he introduced the word 'Comforter' into the English Bible, evidently intended it to be understood in its literal meaning of 'the Strengthener,' for he also translates, Ephesians vi. 10, 'be ye comforted,' when there is no doubt about the Greek word there meaning, as in our Bible, 'be strong in the Lord.' The word 'Comforter' only gives a partial meaning, and therefore needs explanation, as children will nearly always say that the word means 'One Who makes happy,' whereas His work of sanctifica-

tion is often evident in His making us unhappy through our consciences when we have done wrong. A proper explanation will lead children to discover that they have in their own hearts a personal witness to the fact that 'He dwelleth with you and shall be in you.' And no part of the teacher's work is anything like so valuable as that which leads the children to discover in themselves proofs of the truths that they are taught.

Another word, the misunderstanding of which causes spiritual harm, is 'Supper.' Children will say that it means 'a meal,' or some such expression, whereas it means the 'paschal' supper. Its ceremonial and sacrificial sense must be brought out, or else the children will be grievously misled into the mistakes of 'His last meal on earth,' etc., instead of knowing that the 'Last Supper' was not only His last passover, but the last in the world's history, because it was fulfilled the next day, and has been altered for ever into the Holy Communion.

Many other words commonly misunderstood will occur to the teacher, *e.g.* 'generally' (that which refers to the whole *genus* or race), 'heresy' (choice, *i.e.* 'choosing' for oneself what one believes). The more one studies popular Christianity, the more conscious one becomes that its mistakes are often due to a misunderstanding of words. Our English

religious vocabulary has borrowed singularly from other languages, and taken its nomenclature from various phases and employments of life—from the battle-field, the sea, the law-court, the market—and its expressions need study; even the word 'religion,' *i.e.* piety, fearing God, the performance of duty to God and men, the opposite of 'neglect,' is seldom correctly understood.

Under this head it is necessary to say something about the word 'Christianity.' It is a favourite word with an indefinite teacher who is afraid to use the word 'Church.' It should be remembered, however, that the word is not found in the Bible; it is common with journalists, and is used in the loosest manner for the merest tinge or influence of the teaching of Christ. There is probably no word which needs more care in its use; it is better to avoid it if one is not clear as to its meaning.

II. *The connection between baptism and instruction.* The child is taught because it is a Christian child, because it has been baptized. This fact should always be present in the minds of both teacher and pupil, especially the latter. Many children will give excellent answers about the sacramental part of baptism, and yet not realise what their own baptism means to them; that it was at the font that the command was given for their instruction,

a command enjoined not only by the priest, not only by the Church, but by our Lord Himself. The words in which that command was given should ever be in the teacher's mind. Instruction was ordered in 'the Creed, the Lord's Prayer, and the Ten Commandments.' The order of the three is important, and it is to be noticed that this order is departed from in the Catechism, which adopts the order of the Creed, the Ten Commandments, the Lord's Prayer. As a matter of fact the words of the Lord's Prayer are always taught first. The order in the Catechism is the order of explanation—belief must come first; this is taught in the Commandments themselves by the claim God makes on obedience. 'I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.' Because we believe God is what He is therefore we obey Him. Creed is the backbone of all action; neglect of this truth will found the religious life on fear instead of love. God does not begin with precept—'If ye love me, keep my commandments.' The teacher should ever have before him that 'outward gesture and deed' wherewith the children's Saviour 'embraced them in his arms, laid his hands upon them and blessed them.' It is necessary for both teacher and child to keep in view the connection of the child with the subject through

baptism, so that the child may acquire the truth, if unconsciously so much the better. From the fact that it is taught about God because it is the child of God will of necessity follow the truth that belief must go before obedience. But, of course, unbaptized children must be taught as well.

III. *The connection between the subject and the child.* Not only must the relation of the child with the teaching that is given be constantly kept in mind, but also how the subject itself is connected with the child. A chief characteristic of the religious teaching of the day, especially in Bible subjects, is its remoteness. The events that it is sought to impress happened so long ago, and so far away, that great pains must be taken to make them understood. Many teachers are, as it were, showing pictures by old masters to children without the explanation necessary to bring the subject within the child's own experience. The subject is presented in the same way that a fairy story is, and means little more to the child. This is a danger that must ever increase as the conditions of life change and new civilisation alters our surroundings. It is necessary in the first place to give some idea of time. Fairy stories begin with 'once upon a time'; Bible lessons should at times begin with 'about so many years ago.' The Bible itself has

numerous dates, but as they were designated in an ancient manner they are often overlooked. Each Gospel commences with a date according to its purpose. S. Matthew and S. Luke begin with the date 'In the days of Herod the King.' S. Mark dates from the well-known event of the preaching of S. John the Baptist: 'It came to pass in these days.' S. John pointedly suggests his subject in the date with which he begins, 'In the beginning.' The Creeds show that a date may be a matter of faith by the insertion of the words 'under Pontius Pilate' (of course this is more than a date); and yet there are many children who pass through their years of training without knowing how long ago it is since our Lord was here on this earth, without ever being told the meaning of A.D. A very useful lesson may be given on the date at the top of a newspaper, which, however worthless the journal may be, testifies to the fact of the Incarnation. The first means of getting rid of the strangeness with which Bible events are surrounded in children's minds is to show the size of that gulf which separates us from them. For this reason the teaching of the Prayer Book and Church History is very helpful in putting the Bible facts in their proper place.

Akin to this matter is the importance of recognising the value of lessons on the Acts of the Apostles. There are two ways of teaching that book: the biographical, which is almost useless, and the historical, which points out the significance of the subject as the first book of Church History describing the first steps of the Church towards us. Another help to bring the subject within the child's experience is to give as good an idea as one can of the land and the life in which the events happened. A teacher will draw on the blackboard a map of the places about which he is speaking, but this is not enough; the lesson will be made far more true, and therefore far more telling, by some description of the place as it was. Such books as George Adam Smith's *Historical Geography of the Holy Land* will be found most helpful in impressing facts. The importance of geography in its true sense is very often overlooked in English education. Further, there is great need of pictures that are true; many of the pictures used in schools are worse than useless, in fact, are absolutely misleading. How it helps one to give a lesson on the Temptation, if one realises what the wilderness was with its torn and jagged limestone ridges, its barren sands, its furnace heat. How it helps one to understand its

horror and yet strange attraction, its influence in making the Jewish character.[1] What a telling lesson can be given with a knowledge of the difference in character and history between the Sea of Galilee and the Dead Sea, the one the sea of life, the other the sea of death, with the Jordan connecting them. One our Lord loved, the other He seems purposely to have avoided.

IV. *Impressing the right point of a lesson.* This is a vital matter and one that must ever be kept in view in giving Bible lessons, where the difficulty is greater than in lessons distinctly on doctrine, as in the Catechism and Prayer Book. It is a matter, too, to which the attention of the cleverest teachers needs to be drawn. It often happens that a poor inexperienced teacher, but a faithful soul, with

[1] 'When you realise that this howling waste came within reach of nearly every Jewish child; when you climb the Mount of Olives, or any hill about Bethlehem, or the hill of Tekoa, and, looking east, see those fifteen miles of chaos, sinking to a stretch of the Dead Sea, you begin to understand the influence of the desert on Jewish imagination and literature. It gave the ancient natives of Judæa, as it gives the mere visitor of to-day, the sense of living next door to doom; the sense of how narrow is the border between life and death; the awe of the power of God, Who can make contiguous regions so opposite in character. *He turneth rivers into a wilderness, and water-springs into a thirsty ground.* The desert is always in face of the prophets, and its howling of beasts and its dry sand blow mournfully across their pages the foreboding of judgment.' (George Adam Smith, *Historical Geography of the Holy Land*, p. 314.)

bad method and awkward manner will see intuitively the drift of his subject, when a brilliant and careful teacher, especially if his training has been in the most approved secular methods, will altogether miss the point. There are few faults more common in religious lessons than the burdening of the subject with otiose matter, and neglecting the object with which it is charged, although that object may be clearly stated in the subject matter. The commonest instance of this is in lessons on the feeding of the five thousand. The teacher will draw out admirably the beauty of order, of 'saying grace,' of the wickedness of waste, etc., and not touch upon the lesson that our Lord Himself drew from the miracle, viz. 'I am the bread of life.' Will the teacher be patient with a lengthy discussion on this subject? It is a critical point, and the mistaken teaching is backed by eminent and ancient authorities. Let us see whether the three points usually insisted on are contained in the subject. First, the necessity of order. The reason for the disposition of the multitude of over five thousand in ranks of hundreds and fifties simply arose from the greatness of the number; it is an instance of our Lord's adaptability to the circumstances. If this is stated by the teacher, well and good, the point is in the subject; but boldly to say 'This is

a lesson of order' is not in the subject. Secondly, 'saying grace.' Our Lord did not 'say grace' in the ordinary sense of the word; when we 'say grace' the food does not receive any physical benefit as it did then when it was multiplied exceedingly, which is not the effect of 'saying grace' now. The word used is that which has given the name to the Holy Eucharist (εὐχαριστήσας). Would any one say that the reason for the reverent consumption of the consecrated elements is to prevent waste? Would any one say that the reason for the corresponding command to burn all that was left of the paschal lamb was to prevent waste? The reason was reverence, not economy; it was because the bread was typical of His Body that He commanded it to be gathered up. He did not say 'that nothing be wasted,' but 'that nothing be lost' (ἀπόληται). The bread would not have been wasted; it would have fed the birds, which would not be waste. Thrift is not always a desirable virtue; nature is most wasteful in the received sense of the word; and why did our Lord make more than was necessary in this instance, and in turning water into wine, if He wanted to teach the modern doctrines of political economy? The bread was to be kept because it had been blessed by His sacred hands. The teacher will do better if he draws the lessons

that 'the bread of life' is given in the Holy Communion, in every Scripture lesson in the school, for 'man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.' And thirdly, by doing the will of God. 'My meat is to do the will of Him that sent me, and to finish His work.' The over-statement of the modern doctrine of thrift is responsible for much uncharity. Another instance is the sacrifice of Isaac. It is a favourite subject for model lessons; the author has heard more on that subject than on any other. He has before him at the present moment the notes of such a lesson given by an excellent second-year student in one of the very best training colleges, with winning manner, helped by a carefully-trained voice, and with thoroughly effective method; it could scarcely be more excellent in these respects, but the matter is full of mistakes. The teacher's aim is stated to be:

1. To put before the children an example of implicit obedience.
   (*a*) To the commandments of God, as shown by Abram's conduct;
   (*b*) To the commands of earthly parents, as shown by Isaac's conduct; and thus to impress on their minds the duty of obedience.

2. To show that the best of gifts should be given to God whenever He requires it.

3. To implant in children a love of Bible stories.

This aim is admirably worked out. In the 'Systematisation' at the end, the teacher impresses the following 'Association': 'Abraham gave his only son. God gave "His only begotten Son." Compare and contrast the sacrifice of Isaac with the sacrifice of Christ.'

How different this is from the treatment of the subject by that most spiritual as well as most practical teacher, the author of the Epistle to the Hebrews: 'By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.'[1]

The subject of the lesson is 'faith.' The first point of the matter is that Abraham having been told that through Isaac the promised blessings would come yet did not hesitate to kill Isaac, believing that if he killed him God would still keep His promise even if it involved the raising of Isaac from the dead, 'from whence also he did receive

[1] Heb. xi. 17-19.

him in a figure.' It is the most marvellous instance of faith in the world, especially as there had never been a resurrection from the dead. No lesson can more forcibly impress upon children what faith really means and the majesty of it.

Another almost universal mistake is to say 'God wanted to see whether Abraham would offer up his son.' God knew of course what the patriarch would do, and because of that knowledge put him to this terrible test.

The second point of the lesson is to show how Isaac was a type not only of our Lord's death, but of His Resurrection. Isaac rising alive off the wood was a type of our Lord coming from His sepulchre; this is the truth to which our Lord referred in His contest with the Jews. 'Your father Abraham rejoiced to see my day; and he saw it and was glad.' As a reward for his faith Abraham was allowed to understand the meaning of what happened, that he had been a type of God the Father, and Isaac a type of the crucified and risen Son of God — a truth which probably gives the clue to the meaning of the name given to commemorate the sacrifice, Jehovah-jireh. The subject should be gone into in proportion to the capacity of the children, but even to infants it should be shown that the event teaches what faith

means, and foreshadows the Resurrection of our Lord.

The necessity for care in impressing the right point is so great that a few more instances may be indicated where teachers make mistakes. The meaning of the first draught of fishes is 'henceforth thou shalt catch men.' It is a picture of the beginning of the work that commenced on the day of Pentecost, just as the second draught of fishes is typical of the end of that fishing.

The reason for our Lord's miracles of raising the dead are to teach, as our Lord Himself told us, that there will be a resurrection at the last day. 'I am the Resurrection and the Life.' It is noticeable that in each of these three miracles our Lord expressed sympathy with the bereaved as though they had to lose their loved ones before the time in order that He might raise them.

It will be noticed that most of our Lord's miracles of healing on the Sabbath were cases when delay would not be dangerous, also that He made the miracle as public as possible. He sent one man through the crowded Sabbath streets of Jerusalem carrying his bed, another with lumps of clay on his eyes: the lesson He taught was His authority over the Sabbath, which implied His divinity, for none but God could alter a command

of God ; the Jews saw this fully. He intended to fulfil the Sabbatical law by resting in His grave on the last Sabbath, as He fulfilled the last passover, and the next day was the first Christian Sunday.

The right point of a lesson is only obscured by the forced introduction of other subsidiary subjects. A teacher once said that her object was 'to draw as many moral lessons as possible.' It is to be feared that the effort would be very bewildering to the poor children!

Under this head of the points of the lesson a warning must be given, especially to young teachers and those in infants' schools.

V. *The points must not be pressed too far.* The faith of many a child receives a terrible wrench through unwise teaching on the subjects of answers to prayer and deliverance—a wrench all the more dangerous because it is unobserved. We should take to heart our Lord's awful warning against offending children, that is, causing them to stumble. The danger is very real: well-known atheists have confessed that they learned their unbelief from their religious lessons. A teacher will be giving a lesson on Daniel in the lion's den, or some such subject, and draw the lesson that God always protects His own: perhaps the same day one of the children is

run over and killed. Or a lesson is given on our Lord's healing the sick: one of the children may be 'praying its heart out' for a sick brother or sister —but the child dies. Such lessons should not be given without some explanation that nothing could be worse for us than that all prayers should be answered; that the world could not go on if everybody was delivered from evil; that the last petitions of the Lord's Prayer are conditioned by the former; that we ask for nothing, unless it is for the hallowing of His name, for the good of His kingdom, and according to His will. At the same time it must be remembered that the prayers of children and of the simple-hearted are often answered in a wonderful manner, and such a passage as S. Matthew vii. 7-11 appeals with great force to such persons, and they will be dealt with according to their faith. But it should be pointed out that those remarkable promises refer only to 'good things,' and that S. Luke uses the words 'the Holy Spirit.'[1]

VI. *The teaching of the Old Testament.* This is beyond question the greatest difficulty of the teacher of to-day, because of our inchoate knowledge of the subject. There are schools where it is supposed

[1] The teacher should read a lesson on Prayer in Rivingtons' *Handbook on St. Matthew*, pp. 45, 46.

to be solved by the Old Testament not being taught at all. This does not get over, but accentuates it. On the other hand, it is scarcely less dangerous boldly and blindly to teach literally the Old Testament facts as they appear to be recorded. Do we not forget what Bishop Butler said, long before the higher criticism was invented? 'The Bible contains many truths as yet undiscovered.' The teacher who tells his class that the world was made in six periods of twenty-four hours, or that the rainbow was first seen after the flood, is jeopardising the children's faith. He is laying a foundation with rotten bricks which may cause, and has caused, the whole building to tumble into ruins in later life. When the child in after years finds that he has been taught to believe things that are not true, he begins to doubt all things, and in the general ruin loses what is true with the false. The difficulty is increased by the absurd pictures of Old Testament events that are often seen in schools, such as the crossing of the Red Sea. Bishop Fraser of Manchester once asked the Diocesan Inspectors what was done in Church schools to arm the children in after life against the attacks of unbelief. The question came as a surprise then, and is difficult to answer, and usually shirked by teachers now. It should be the aim of the

teacher not to teach what the children will some day have to unlearn. Further, the teacher must be perfectly candid. He must not teach as fact what he does not believe to be fact; if he believes it, well and good, let him give a reason for the faith that is in him; he will do nothing like the harm that the teacher is doing who is teaching what he does not believe. There are many earnest men who find difficulty in accepting all the Old Testament statements as the Jews have recorded them, who feel that there is need of explanation which is not forthcoming. In this want of explanation is the difficulty.[1] It should be pointed out to children that there are many things in the Old Testament which are difficult to believe, because we do not yet understand them properly; but the more we learn, the greater is the testimony to the truth of the sacred account. Two statements, for instance, have been made lately that illustrate this with regard to the creation. It has been stated by the highest scientific authority that science not only allows, but requires, creative power; and further, that in process of time the length of the day will be more than double what it is at present: statements which have great bearing

[1] Rivingtons' *Bible and Prayer-Book Handbooks* will be found helpful to the teacher on this subject.

upon the interpretation of the Bible account of creation.

The greatest danger with regard to Old Testament teaching is that of inaccurate explanation. A revered archbishop said in a private conversation that he did not fear the opponents of the Bible, those whom he feared were its defenders. Thoughtful children ask questions on the most difficult of all subjects, and they grudge if they be not satisfied. The teacher is tempted to put the child off with an evasive answer, in order to try to allay the budding doubt, expecting that his answer will soon be forgotten. This is a most dangerous method; instead of allaying doubt, it encourages it, and the answer tentatively given may rankle in the mind for years. The teacher should say that the subject is difficult, and that he will think about it before answering. In the meantime he should consult those whom he can really trust; if he is not satisfied, then he should frankly say he does not know. It is of great importance that children should be accustomed in our schools to the fact that human knowledge is finite, and also they should know that there are differences of opinion and interpretation, and that there are many subjects about which they have a right to make their own judgment if that is done with sufficient

inquiry. The teacher must not expect to make his pupils think exactly as he does. Gamaliel may have been distressed to find his promising pupil, Saul of Tarsus, disagreeing with him so entirely on the attitude that the religious Pharisees ought to maintain with regard to the Church, but had Saul obeyed his master's judgment in this matter, there would have been no S. Paul.

At the same time the teacher should always have before him the fact, that do what he will, his work will sometimes fail. It seems strange that the prophet Samuel, who knew more about practical education than anybody who had gone before him, with the possible exception of Moses, should be troubled by sons so unlike himself. One is tempted to think that he had found his own boyhood in the tabernacle at times irksome, and that he had brought up his own sons in a different way. Anyhow, Joel and Abiah walked not in the ways of their father. At the same time it is quite evident that religious teaching often fails from the teacher's fault; it must fail if, in the words of a teacher, 'The spirit of elementary school teaching is still largely intellectual and material, being based to a considerable extent on the child's future material prospects.'

## CHAPTER XI

### THE FEMALE TEACHER

Every female teacher should remember that the Son of God was intrusted to a woman; and every child a woman teaches is, though in a very different sense, the child of God. She should have in her mind, in all her work, the home at Nazareth; and of all pictures that will help her most is one of the boy Christ. Elementary education is getting more into the hands of women; in America it is almost entirely so. The fact is not to be regretted, even with regard to boys. There are large boys' schools entirely taught by women; and the boys get a chivalrous and manly idea of womanhood, which stands them well in later life. A woman is certainly a better teacher of children up to the second standard, perhaps up to the fourth, often up to the seventh. One reason of this is, that a woman understands childhood better than men; she often, too, knows the subject of religious teaching more

really. With infants, of course, she is indispensable. The natural attitude of a man towards the childish mind, unless he is very wise, is to brush roughly away all the sparkle and romance of childhood; the woman teacher uses it.[1] Young children are bigoted but delightful realists: they talk to the flowers, and the sun, and the stars, their dolls are fed, and are tired, and marry, and have many children. They love Æsop's fables. The world itself is more real to them: the seas are bluer, the stars are brighter than they ever will be again. The baby joys and sorrows are as poignant as they will be in later life. Moreover, the child has a natural sense of the Divine that is only too early over-clouded. Its prayers are often answered in a remarkable way, though they are for such trifles. The true female teacher is aware from the children themselves that they are still Christ's lambs, and that their angels still behold the face of the Father which is in heaven. Nothing is sadder than to notice in the children of the most debased how faint these traits are and how soon they fade. The female mind enters into the reality of child-life, and influences it more naturally for good—the mothers of great men abundantly prove that. Unfortunately, all children

[1] Kenneth Graham's delightful book, *The Golden Age*, should be read by all who have anything to do with children.

have not good mothers. The female teacher must be on the look-out to remedy this defect, especially in infants' schools; there are no schools where devout teachers are more necessary, where individual attention is more needed, where consequently large classes are more to be avoided. The infants teacher should remember that one of the greatest teachers said that if you would give him the first seven years of a child's life, he would make an impression that should remain. It is quite certain that many an ancient sinner turns back with longing to the faces and voices of childhood, and the words of psalm and prayer return to the mind after years of sin, to remind the prodigal of his Father's house.

It is the duty of female teachers, especially in infants' schools, to do all they can to maintain the joy, the faith, and the brightness that are the natural heritage of childhood, and to supply these blessings when they are lacking. There are some schools where the saddest psalms are learned by heart, where infants are taught to repeat, 'By the waters of Babylon we sat down and wept'; 'Blessed shall he be that taketh thy children and throweth them against the stones'—where texts are learned by heart more suitable for the death-beds of the impenitent. Care should be taken to avoid too

much monotonous repetition, and to appeal to the heart as well as, and before, the intellect. In some infants' schools rabbits and doves and other animals and birds have with advantage been introduced.

In an infants' school, some fifteen years ago, was a boy who took an unusual interest in the religious lessons; on the approach of the examination by the Diocesan Inspector he was particularly anxious to be present and to do well. Shortly before the examination he died. His mother sent a flower growing in a flower-pot, with a piece of paper attached, stating that it was to represent another flower gathered into another garden; and every year since a flower has been sent before the inspection, generally with some such inscription. It is a solemn thought in all schools how often, and yet how unconsciously, the teacher says the last word about God to the child before it is taken to its Father's home. The writer's path was blocked one day as he went to inspect a school in one of the worst slums of London by a crowd watching the remains of a fire; some of the children of that school had perished in it. With what a weight of responsibility the teachers would have given their last lesson, had they known it was the last!

## CHAPTER XII

### THE TEACHER OF RELIGION IN THE STATE SCHOOL

WHETHER it is called 'council,' or 'provided,' or, as in Scotland, 'public' school, the State incurs a heavy responsibility with regard to the religious training of the children. It has tried to take their education out of the hands of the Church or the denominations to which they belong. It could scarcely more seriously 'offend the little ones' than by refusing to teach them about God, and such offence, if we believe our Lord's words, will bring a terrible punishment. Soldiers and sailors are to a large extent trained in such schools. Think what England, and it is the same with other countries, demands of such children. She sends them to die like flies in the pestilential swamps of Africa; she leaves their forgotten bodies in trackless forests where the poisonous air is the breath of miasma; she marches them across burning sands, 'the bowels

of death'; she overwhelms them in sinking ironclads; they fall for her in a hundred fights by sea and land. She has demanded their lives in her service, and they have given them up bravely, unhesitatingly. What a cruel stepmother she is if she cares not for their souls! What does it matter when the youth lies bleeding to death on the veldt in the moonlight, what does it matter though he knows all the arithmetic and geography and physical science that the school can teach—they cannot help him then! She sends him to die, and arms him with a spelling-book and the multiplication table! There are a few State schools in England where no religious education is allowed—only a few, but these few are a disgrace to a country that calls itself Christian and parades the Cross of Christ on its flag. There are other countries where no religion is permitted at all, where a master cannot even mention the name of God without danger of dismissal. One would think that all who believe there is a God would see that such action must bring punishment upon the State; yet there are some 'who call themselves Christians' who are doing their utmost to make education in State schools entirely secular. The jarring and jangling of sects and the shibboleths of schisms are no excuse for such iniquity.

Let us not lightly give up what we probably could never recover. Other countries without the advantage of religious education that we have are anxious to obtain some moral standard, as, for instance, Japan.[1]

The late Cecil Rhodes knew what is good for a nation, and he is not a prejudiced witness. The following account of his attitude towards this subject from the *Times* of April 29, 1902, should have weight.

'Sir,—When so much is being said as to Mr. Rhodes's attitude towards religion, it is worth remembering what he did and said with regard to education in Rhodesia. His plan was (and it had the Bishop's full approval) that for half an hour every morning the ministers of each church or denomina-

[1] 'A third great difficulty in Japanese education is the lack of a moral standard. Physical and literary standards exist, but the Restoration destroyed the religious standard. For the upper classes there remained Chinese philosophy, but for the great mass of the people there was nothing. There is great difficulty in deciding what should take the place of the old standard. In the Western world Christianity supplies the moral standard. In Japan some desire a return to old forms, with patriotism added, others prefer Christianity, some lean on Kant, others on other philosophers. Everything is confused. If a great man and leader of men were to arise, the way of decision would be more easy. Otherwise the difficulty seems almost insuperable.' (Count Okuma, *Japan by the Japanese*, p. 226.)

tion should come and teach their special dogmas to the children of the members of their congregation. Presiding at the prize-giving of St. John's, Bulawayo, last autumn, he said:—

'"In England a Board school is not bound to have any religion. I think it is a mistake, just as I think it is a mistake in Australia that they have excluded history and religion from their schools. I think it is an absolute mistake, because, after all, the child at school is at that period of its life when it is most pliable to thoughts, and if you remove from it all thought of religion I do not think you make it a better human being. There is no doubt but that it is during the period of youth that you get those impressions which afterwards dominate your whole life. I am quite clear that a child brought up with religious thoughts makes a better human being. I am quite sure to couple the ordinary school teaching with some thoughts of religion is better than dismissing religion from within the walls of the school."—*Natal Diocesan Magazine.*

'Arthur P. Loxley.

'St. Ninian's, Whitby.'

Mr. Rhodes's method gives the clue to the only final solution of the difficulty. It is not popular

at the present time: the friends of definite teaching say that it is impossible, the enemies, on the other hand, are alarmed at its prospects of success. The system above, however, would not work satisfactorily in England in the crude form in which it appears. We do not want to get the dissenting minister and the Sunday-school teacher into the State schools; that would have disastrous effects upon the appreciation of the subject in the minds of both children and teachers. What we do want is that the teachers at present in the State schools should be allowed to give the religious instruction that they believe, without reservation, to the children of parents who wish it. The talk of the impossibility of this system comes chiefly from those who do not know the teachers, many of whom are anxious to give that religious education that they are well fitted to give. The present system is not satisfactory, and would have been pronounced far more impossible had it not grown up to what it now is. Under it there have been instances of atheists teaching the Bible, of Jews explaining the New Testament, of Roman Catholics in charge of Nonconformist children, and Dissenters teaching Church of England children, and the teaching is often given with ability; but why not let them teach the children whose parents want

their particular kind of teaching? Difficulties there would be, no doubt, especially in small country schools, but nothing like the difficulties at present existing.

The chief difficulty now is, that the 'colour' of the teaching depends entirely upon the teacher; he may teach anything provided it is not a distinctive formula (in Scotland, of course, there is not this limitation), but he may teach the dogmas of any formula he likes. A child may pass from the hands of a Unitarian to a Roman Catholic; both may be conscientiously doing their duty, but the more earnest they are, the more their teaching will be tinged with their own individuality, and if they are earnest they will not teach anything that is contrary to their own faith; but their very choice of words and the way they handle their subject will be quite different. It is lawful to teach the Apostles' Creed in State schools, but how differently its articles are explained!

There is no doubt that much of the teaching given in provided schools is quite excellent, and that the Bible is correctly explained both to children and to pupil-teachers, even in critical passages like S. John iii. 5; xx. 22, 23, which were recently selected as passages which show that it would be dangerous to teach the Bible without

explanation—meaning that the passages must be explained away. Also, there is 'religious' teaching in provided schools as there is in some Church schools teaching which is not religious.

There is one point upon which all right-minded teachers will be agreed, viz. the necessity of opening the school with prayer. It is noteworthy that Zola in *Vérité* makes the first step of the unbelieving teacher in the school from which he intends to drive away religion the suppression of the daily prayers. Every good teacher also will speak to the children individually and collectively about their own private prayers, supplying, where practicable, forms of prayer for the younger children, but not necessarily for the elder, who should be encouraged to approach their Father in the way that seems most natural to them, and to use their own words as well as avail themselves of the precious help that the piety of the saints has provided. The tone of a school depends to a very great extent on the prayers of the school.[1]

The teacher should be alive to the importance of certain matters which are not directly in his syllabus, *e.g.* missionary work, kindness to animals, cleanliness, courtesy, and gentleness, subjects which

[1] A helpful book in maintaining a manly tone in boys' schools is *Tom Andrews*, by Bishop Chandler.

provide means for the children to make practical use of what they learn.

All work, however, is likely to be of little avail unless there is some means—the lads' brigade, or girls' clubs—of keeping in real touch with the scholars in that most dangerous period which immediately follows school days.

Of little avail will it be too unless we know that there is no finality about education. The man outside is always asking when will this eternal question of education be finally settled? It will never be settled—the word 'eternal' of which he is so fond is correct. While education lives it will progress, because the beginning of it is, in the words of the great Teacher, 'Feed my lambs.' We are only upon the fringe of the subject yet; we are only applying facts to individual minds; we have never thought, for instance, of why it is that children are not born with more adaptability for learning than their forefathers. And there are a hundred other distant vistas of which the educationist is conscious.

## CHAPTER XIII

### THE SUNDAY-SCHOOL TEACHER

THERE is no work of the Church which is less organised than that of Sunday-school teaching, and there is no work about which it is easier to say hard things. But 'there is that standeth aloof and findeth fault, and there is that cometh forward and helpeth!' There are many who say that more harm is done in these schools than good, that they are 'necessary evils,' 'modern make-shifts,' etc. Professor Charles de Garmo, Ph.D., of Cornell University, says of such teaching in America, where religious teaching is entirely excluded from the day-schools, and therefore where we expect to find the highest development of Sunday teaching: 'We find the work in charge of anybody and everybody who is willing to undertake it. The classes are taught by people of all possible grades of intelligence and of biblical knowledge. And finally, we find but slight attempt at adapting the subject-

matter of instruction to the intellectual capacity of the children, so that it is quite possible for children to attend Sunday-school from the very earliest years to adult life without acquiring very much fundamental knowledge of the Scriptures. Instead, therefore, of a graded course of instruction, with adequate time for presentation by a trained body of teachers, we have heterogeneous selections, presented in the main by untrained teachers, and for but very brief periods once a week. In addition to all this, our system is wofully lacking in that it fails to reach at all a large part of the children. In Germany and England practically all of the children receive this thoroughgoing instruction, but with us only a part of them receive it for extremely brief periods per week, and only for such portion of their lives as their inclination, or the inclination and circumstances of their parents, determine. Therefore, from the standpoint of the development of religious intelligence, the American system must be pronounced the most fragmentary, partial, inefficient, haphazard system in the world.'

These words ought to make English people more firm in their resolve to maintain religious instruction in their day-schools. There are no greater enemies of their country than those who would have us trust to the fortuitous teaching of Sunday-

schools. Such schools may be very good or very bad, all depends upon the teachers. It is unfortunately the case both in England and in other countries that some of the greatest enemies of the Church date their hostility from their Sunday-school.

It may be doubted whether it is really worth while to point out how Sunday-schools may be made more efficient. Dr. Temple, when bishop of London, appointed a committee to inquire into the matter; its recommendations were ignored, nor was any interest taken in them—even Dr. Temple did not open the matter again. Nothing will be done until the sinfulness of giving bad religious teaching is more taken to heart. Our Lord's warning that it were better for a man that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea, rather than that he should cause one child to stumble in its upward course, should be in every teacher's mind. How many sins one has committed of which one is unconscious! Unfortunately the matter is complicated by the ignorance of all methods of teaching betrayed by many of the handbooks that are put into teachers' hands, and their carelessness of expression on doctrinal matters, especially about the Divinity of our Lord.

1. As in many other matters, the Church of England's machinery is disconnected in this work. The bishops have too little control and knowledge of what goes on in Sunday-schools. There is no effective organisation which tests the work or prevents harmful books being used, or inquires into the capability of the teachers. These schools should be part of the machinery of the diocese.

2. There should be more opportunity for the teachers to get instruction in the methods of religious teaching. The Church training colleges could be most helpful in doing this; one of them, at all events, has begun with success, by giving model lessons for the benefit of Sunday-school teachers, Bible lessons, Bible geography lessons, Church history lessons, and on the liturgy. And in this case the Diocesan Inspectors resolved to ask the bishops to encourage this work, not only for Sunday-school teachers, but for the benefit of the junior clergy. Also, such teachers might get much help by visiting elementary schools, and themselves giving lessons, which might be criticised by the teachers in those schools.

It seems unfair to ask those hard at work in our day-schools for five days in the week to take Sunday work also; some of them, however, are anxious to do so. When they wish it, they should most cer-

tainly be paid for their work. In fact, many think that all Sunday-school teaching ought to be paid. The fact of work being voluntary is no reason for it being done in a slovenly, unpunctual manner. Of course there are many Sunday-schools where the work is most excellently done, some of them under the superintendence of council-school teachers; but those who know best would indorse for England what has been quoted above with regard to America. When the religious teaching in Church schools is so excellent as it is at the present, it is much to be regretted that the Sunday-school teachers do not learn from them methods of teaching, means of getting discipline, and, what is most important, a knowledge of the child-mind, and an ability, which seldom comes without long experience, to find out what is the strength and what the weakness of each individual child, and then to know what to do in the circumstances. The statement is often made that even if there is not the skill in the methods of teaching in the Sunday teacher, yet there is a higher influence at work, 'the touch of heart to heart,' etc. Is it supposed this does not exist at least just as really in the day-schools? Any one who doubts it knows little of the self-sacrifice and devotion of many day-school teachers. The object, too, of teaching is not to win the affection of chil-

dren—that is a comparatively easy matter—but to influence life at its brightest and purest, so that it may keep unspotted when it goes out into the dust of an evil world.[1]

[1] The general adoption of the Method of S. Sulpice would do away with Sunday-school teaching. It is not likely, however, to be generally adopted, because it demands exceptional teaching powers, and requires more time as well as catechists than are available in most parishes. The Method is certainly the most carefully studied system of teaching that exists. It is clearly explained in Rev. J. N. Newland-Smith's *Catechist's Handbook* (Grant Richards), and both its strength and weakness are admirably expressed in Bishop Knox's *Pastors and Teachers*, pp. 110 *sqq.* (Longmans). Its strong points are that it attracts the learners, and more especially the teachers; its weakness is its mechanicalism.

## CHAPTER XIV

### THE TEACHER'S EXAMINATION OF HIS WORK

All teachers, wheresoever they are, whomsoever they teach, must review their religious work if they want to improve and to profit by failure.

1. The first question to be asked is—Is the work spiritual; that is, does it influence the child's soul? Is it in touch with that deeper life which springs from the sanctification of the Holy Spirit in the child's soul, but which must be carefully tended? Is it increasing that love and intuitive knowledge of God which is natural in the child? Difficult questions to answer, indeed they will never be answered directly—never at all by a teacher who has not learned to read the secrets of a child's heart by the look of his eyes, by the tone of his voice.

2. The second question is—Is the work interesting, is it intelligently grasped; that is, does it interest the child's mind? The most marked

advance in secular teaching is in this respect. It stands to reason that if what is taught is not understood it will have no effect, unless it is so put that it will be understood afterwards. We may well learn under this head from our Lord's teaching in parables, in which He often impressed facts indelibly of which He knew the meaning would be dark. He has told us that His object in such teaching was that hearing they might hear and not understand, but He gave stories that could never be forgotten—that have remained fixed in the mind of the world so that it would be impossible to eradicate them. Everybody knows what a prodigal son or a good Samaritan means. The use of a story that is not understood is that it may some day, just when it is most needed, teach its own lesson of itself. The teacher should use illustrations with much the same purpose to fix a truth in the child's mind, and he may choose if he will, as our Lord did, from the homeliest details of life. Only let his illustrations be forcible and natural, so that some day they may be understood. He must indicate the right point. A boy was asked after an explanation of the parable of the Good Samaritan what it taught him. His reply was that other people ought to help him. In order to bring home to a dying man his self-righteousness, a priest read

to him the parable of the Pharisee and Publican. The man's reply was, 'Yes, I am that publican.'

3. The third question should be—Is the work practical? Does it aim at influencing, and does it influence the child's conduct? This question is especially necessary with regard to instruction on the Commandments, generally so inadequately explained because teachers think them so easy; not only should examples be taken from the Bible and from the experience of daily life, but children should be taught to think what Commandments they are breaking by the faults they themselves are most liable to, *e.g.* bullying, copying, coming late, rudeness, wasting their time, etc.

4. The fourth question should be—Is it accurate? Of course on some matters this question will be of the first importance, *e.g.* subjects of doctrine; but practically it will be found that those who have the former questions most in view will do the best work; and the teacher who does not make mistakes does not exist. It is curious to notice the faces both of children and teacher when a mistake is pointed out, as the wrong pronunciation of a name. Such mistakes cause children to lose confidence in their teacher.

5. There is a further question of great importance—Is the effect of the work general? Does it

reach the whole class or only the most intelligent and the best-disposed? Children who do not come under these categories are those who need most help. It is one of the greatest difficulties to reach them without sacrificing the others.

## CHAPTER XV

### THE SUBJECTS OF RELIGIOUS TEACHING

The choice of subjects should not be a difficulty as regards the doctrinal part of the work. The experience of centuries has provided the Catechism as the foundation of all religious instruction; there is not in existence any formula which comes into competition with it. At the same time we must not be so conservative as to maintain an old method simply because it is old, if it is not in touch with the altered spirit of the age.

There are two points, however, that should be remembered in teaching the Catechism. It has been stated that the Creed must be the beginning of explanation; and yet the Creed is not fully explained in the Catechism, because any adequate explanation is far too long to be learned by heart. Only the chief attributes of the Holy Trinity are pointed out in words that indicate the way in which the truths contained in the Creed should be made per-

sonally applicable to the child. The same purpose should be kept in view in explaining the rest of the Creed. What does all this mean to the child? The child should be led to answer that question of himself. In the first division of the infants' school the meaning of the words should be explained, fuller treatment will come after. The last word, which is not part of the Creed—Amen—should not be forgotten. There was no Amen in the Baptismal Service when it was first said in the child's presence, but the meaning of it was given, 'All this I steadfastly believe.' The first and last words link the truths of the Creed with the child's personal life.

Also, it should be noticed that though the Catechism is a preparation for Confirmation, nothing is said about that rite except the bare statement in the title; yet nobody would present a child for Confirmation without explaining what it means.[1] Still it is liable to be forgotten with regard to both these matters that the Creed is not explained, and that all religious teaching of children should be conscious of Confirmation in front of it, and of Baptism behind it.

[1] The connection between the two was clearly seen and pointed out in the rubric, before the separation of the Catechism from the Confirmation Service in 1662.

The most important subject of all is, of course, the New Testament; next to that comes the explanation of the Catechism, then of the Prayer Book. The subjects are not to be thought of equal importance. In many bad schools the repetition is often excellently said, and the Old Testament facts well known, whilst there is no grasp whatever of the meaning of what has been taught.

The syllabus of religious instruction is an important matter; many experienced minds are constantly giving earnest consideration to it and comparing the various syllabuses in use. A perfect syllabus, however, is impossible; and very often the syllabus, if slavishly followed, is a hindrance. It should be freely departed from if the character of the children, or the personality of the teacher, or the time at his disposal require it. Quite the commonest mistake of teachers is to attempt too much. The teacher should be guided in his choice not by the particular year in question, but by what it is best for the child when he leaves school to take away with him. The art of teaching resembles mosaic work, bit by bit must be put in carefully during the whole school life so that they will not fall out. The picture also should be complete, not a half-finished figure, nor a too minute study of one particular subject. The work should be pro-

gressive, and the teacher should aim at enabling the children to use the knowledge that they have previously acquired, which should often be referred to. The child, if he has been in school the usual time, should know the Gospel story, have some acquaintance with the Acts as the first history book of his own Church, should know the meaning of the whole Catechism, illustrated from the first by the offices of Holy Baptism and Communion, with the Confirmation service, and a helpful understanding of the forms of daily worship. To this is usually added some knowledge of the chief Old Testament characters and types and prophecies of Christ. The list is not too much for children who pass from eight to ten years in the school, but it will be quite impossible unless care is taken in the earlier years that the work is really impressed on the child's mind. It is a mistake to try to explain fully the whole of the Catechism in the last year; all of it to the end of 'the desire' should be understood before, and the sacramental part should have been explained, but in simpler words than those provided by the difficult addition of 1604, which was written with a controversial aim and for older people. It is, however, of value as a theological deposit of dogmatic work, and from its conciseness is easily remembered. Facts must be

taught not for the sake of the facts themselves, but for the sake of the truths dependent on them. The common taunt about our schools wasting their time in teaching the lists of the kings of Judah and Israel comes from those who do not know what is taught. In over twenty years' experience the writer has not found a school which has done so. The details of work are simply leading to those truths which the child ought to have been led to grasp for himself. That the highest object of life is the glory of God, so that worship will come naturally to him. That he is the child of God through his Baptism, so that he will naturally tell his faults to his Father and obtain forgiveness from Him through His Son. That without the sanctifying help of the Holy Spirit, which he must pray for day by day, he will be like a traveller in a dark and dangerous wilderness, not knowing whither to go nor how to go, without protection against the perils that surround him on all sides.

## CHAPTER XVI

### THE FUTURE OF RELIGIOUS EDUCATION

In concluding this subject of education let us look forward. What is the outlook? Recent legislation has greatly improved the prospects of secular education, whilst at the same time it has put definite religious teaching in some jeopardy. There is considerable danger for those schools where there is careless or unwise management, and a great deal more depends on the personality of the teacher than in the past. Also, it is quite certain that the layman must consider this matter one which personally concerns himself, more than he did in the past when he left it chiefly to the clergy —the new Acts put responsibilities upon him such as he has never had before. But the Church is used to danger, and the best work is done in adversity. It is the fashion to speak of education as a dry subject, as one that can be finished and done with and put on one side. But it is a matter that

will always be a 'burning subject' as long as lambs need feeding. We must, however, be quite alive to the fact that future legislation, as it has been threatened, may for a time take the children of the Church out of the hands of the Church; if so, future legislation must put them back again. Any one can make threats about the future; but it is a mark of wisdom only to prophesy after the event. It is well to know what those threats are. It was stated at a recent conference with Non-conformists about education, that all that those bodies are willing to allow is a sort of reversal of the conscience clause, viz. that in the Church schools the Church should be allowed to give Church teaching to those children whose parents state in writing that they wish them so taught, and to no others.

The sensible way, however, in which the Acts are at present being worked in many places, and the serious sense of duty which councils have shown, and which Englishmen as a rule show, lead us to hope, in spite of some irritating signs to the contrary, that the claims of our schools will be recognised.

The Church has spent many millions on her school buildings since the Education Act of 1870, with the belief that those schools would be allowed

to teach Church truth, except to those whose parents do not want it. The utmost ingenuity of those keenly anxious to scent out proselytism has not been able to discover any serious instance that will stand investigation. Indeed, such proposals as those recently made, such antagonism as that at present so violent, come not from anxiety about the cause of education, but from hatred of the Church, and being inherently unrighteous are doomed to failure.

Secular education alone would be the worst curse for England. What will be the future of our race if religion is shut out of our schools? We wonder with an awful horror when the cold light of fact is turned on to the sulphurous abominations of some cities of the past; when we see for a moment all the cruelty, the lust, the utter selfishness in which human beings lived and died; the gehenna of those things of which it is a shame even to speak! With only secular education the world will become far worse than it has ever been before. A Caracalla or Nero if they could revisit it would think their own times tame and insipid in comparison. From such a fate the laity have a very real responsibility in saving us.

A smart and amusing paper, though it is a subject about which one does not wish to be

amused, in the *Commonwealth* (July 1901), which has since been republished, brings a serious indictment against our schools. 'Children pass in crowds and shoals through the academies which our passionate shepherds manage and superintend. They stream forth over the world after years and years of so-called religious education; and what have they learned? Let the opponents of voluntary schools give ear. These children can tell you who Huppim, and Muppim, and Ard were; they know the latitude of Beersheba, Kerioth, and Beth-gamul; they can tell you who slew a lion in a pit on a snowy day; they have ripe views upon the identity of Nathanael and St. Bartholomew; they can name the destructive miracles, the parables peculiar to St. Luke; above all they have a masterly knowledge of St. Paul's second missionary journey. They are well loaded and ballasted with chronicles of Baasha and Zimri, Methuselah, and Alexander the coppersmith. This may be valuable as historical, geographical, critical, topographical, or memorial education, but it can hardly be called religious education, except in the most dissenting and unthinking use of the term. Take any of these "religiously educated" children and ask them what one must do to make life nobler and less sordid? How may there be an

increase of grace? They simply look puzzled. Ask them how one worships and whom? They are silent. Ask what one does if one falls into sin, and how one obtains the remission mentioned in the Apostles' Creed? They have not a notion. Well, then, what are the seven deadly sins to avoid? or the seven gifts of the Holy Ghost to pray for? What are the means of grace? There is no reply to these questions, etc.'

One wonders what schools the writer is acquainted with, or whether he is acquainted with any. Certainly every one of the questions to which the answers are said to be unknown would be correctly answered in ninety out of every hundred schools, except the question about the seven deadly sins, the answer to which cannot be found either in the Bible or the Prayer Book. But they would tell him what 'the works of the devil' are, one of which is slander. Let the teachers ask for themselves these questions and also the earlier ones, the answers to which are stated to be known, and they will find how much truth there is in the indictment.

Suppose a boy, and if our enemies have their way it will be no supposition, going out into the world when his passions are most domineering and temptation is most alluring, suppose him without

any knowledge of the Lord's Prayer or the parable of the prodigal son; what reason has he to prevent him from letting loose his passions to the utmost? What must be the future of a country that so provides for its sons? Archbishop Benson concluded a strong speech on religious education by quotations from a French novel that he would not name, which asked similar questions with regard to French youths, and it is a more pressing question for them. It concluded that there was nothing to restrain them from rushing headlong into the abyss. So will it be in England if we are forgetful of the lessons of the past, forgetful of that fear of God which has been our safeguard, forgetful of the sense of duty which has done so much for establishing the English character. There is no doubt as to the aim that the opponents of definite teaching have set before them; let us note the words of a French functionary at the prize-distribution in a boys' school. 'Cette œuvre (l'éducation nationale) ne peut s'accomplir que par une instruction exclusivement laïque, ce qui ne veut pas dire seulement une instruction donnée par un personnel laïque, mais ce qui signifie un enseignement imprégné des grandes vérités qui font les consciences libres, débarrassées de cette humilité chrétienne qui abaisse l'homme par l'idée

obsédante de sa culpabilité, de son impuissance morale, et fait de lui un esclave tremblant et superstitieux.' Is this what we want for England —for the British Empire? Let the layman answer!

There may be a big fight coming, but there have been big fights before. When any educational change is made by parliament we are always warned, and the timid are afraid that the warning is true. We were told when the Act of 1870 was passed that it was the death-knell of Church schools. The Church has more than doubled the number of children she teaches since then. When the free education bill was in parliament, the present writer well remembers the impressive manner in which Mr. Mundella prophesied 'this bill contains the seeds of death' to the Church schools. Its effect was in many places to strengthen them. When any known enemy of the Church is at the head of educational matters we are lightsomely told that we have but a short shrift, but we have not been hanged yet; indeed, we have come nearer to hanging from our friends than from our enemies.

So will it be in the future, if we only have faith and work, for the cause is not ours, but our Master's; and if it fails it will not be because of any machinations of His enemies, but because of

the want of faith of His servants. It would be so much easier, many feel, to give up the strife; we should get on so much better with our Non-conformist 'brethren,' we should have so much more time and money for mothers' meetings and Sunday-school treats. Yes, no doubt; but there, right away at the dawning of the day, is the eternal command, 'Feed my lambs.' His, not ours, are they; and it is only the hireling that fleeth, and he fleeth because he is a hireling.

It may be—it is very likely—that the time will come when true religious teaching will be given by the teachers at some personal sacrifice to themselves; when some of them will have to stand out and say, We do not believe that education which is not religious is education at all; when they will have to repeat, perhaps at some cost, what Archbishop Tait said he had inherited from Dr. Arnold: 'A system of mere secular instruction is not education. There can be no real education without religious teaching; and such religious teaching must be based on doctrine in the highest and purest sense of that word.' Should it be so, we believe there are plenty of teachers willing to face whatever sacrifice there may be, and fully capable of bearing the burden. There were many teachers who at considerable financial loss declined to enter

board schools because they refused to be fettered by that most dogmatic of all dogmas, undenominationalism. Such teachers are scarcely likely in the future to be less earnest than they were in the past.

It may be—it is very likely—that the enemies of true religious teaching will before long be in the ascendant for a time, and will do all the harm they can to Church schools, and that the 'passive resister' will become the active oppressor. But his very violence will be our strength: there is nothing more ingrained in the English character than opposition to the violence of the oppressor, nor anything which the English people so soon reverse. It is scarcely strategic to indicate publicly whither the next attack on the outworks of the Church is to be directed; we have guided our enemies in that way too often, but there can be little doubt about its direction. We must be prepared for evil days that we may prevent them, and be careful that the work we are doing in our schools is in all senses Church of England work. The charges made against these schools have not been proved; serious allegations have been made, but when proof has been asked for the demand has been evaded. We have been charged with teaching 'Romish' catechisms; when these catechisms are examined they are found to be in nearly every

case only 'Romish' in the mind of the dissenter. The present writer in a long experience has only found one catechism taught which was really contrary to the doctrine of the Church of England, and that was a violent Irish Protestant catechism.[1]

There are important points still which must be in the minds of teachers of every description. Let your children know that you expect them to pray for you. It should not be necessary to ask them to do so directly, and until the class is known individually nothing should be said on the subject; but children's prayers are wonderfully answered, and the very fact of their praying helps them as much as it helps the teacher, and the best teachers are those who feel the greatest need of children's prayers. 'Gerson, a man so much thought of in his time, the illustrious Chancellor of the University of Paris, in his old age found wonderful comfort in holding the catechisms for children in the church of S. Paul, at Lyon, and such was his respect for them, and his confidence in the innocence of their age and the power of their prayers, that, feeling his last hour to be near, he desired to

[1] As an instance of the kind of criticism that has been made on this subject, it may be mentioned that a certain dissenting review quotes the words 'The body and blood of Christ which are verily and indeed taken and received by the faithful' as the words of the author, ignorant that they are a quotation from the Catechism.

have them all around him, on his death-bed, and asked them to commend to God " His poor servant, Jean Gerson."'[1]

And, what will be with us a higher authority, the first English catechism that we know anything about, the 'Catechizon' of Dean Colet, ends with the words, ' And lift up your little white hands for me, which prayeth for you, to God. To Whom be all honour and imperial majesty and glory. Amen.'

As to the immediate future of religious teaching of our children, some indication is necessary; success depends more upon our own action than on that of our enemies. One is conscious that delay is generally a weakness, but with the strong man who knows when to act it is the surest sign of strength. At the present moment the best advice is ' wait.' The Act of 1902 is working well; the exuberance of opposition in Nonconformist strongholds of the country should be taken as a proof of this. There is distinct evidence that in those parts of the country where action is of real leading influence an objective is proposed that is worthy of Englishmen, viz. the best interests of the children. Besides the advice ' wait,' it is necessary to suggest that the managers of Church schools should give

[1] Bishop Dupanloup, *The Ministry of Catechising*, English translation, pp. 15 *sq.*

more attention to the religious teaching of the children who do not belong to the Church. This duty is imposed upon us by the peculiar position in which, largely by our own action, we find ourselves, and we must rise to it. It would be well, in schools which children largely attend who are not members of the Church, to obtain the assistance of teachers who will give teaching suitable to the sects to which such children belong; of course this remark does not apply to the head-teacher. There are several Church schools in which Jewish teachers regularly give Jewish instruction, but there are few, if any, where Nonconformist teachers have the opportunity of training Nonconformist children, and nothing could be a greater advantage to our position at the present time than to supply this deficiency. It should be borne in mind, however, that the Church is opposed to the appointment of religious teachers without any reference to their religious belief, but is in favour, when necessary, of the appointment of teachers whose belief is not that of the Church, in order to provide religious instruction of the character that the parents of the children wish.

With regard to the matter of going to church during the school time many foolish things have been written. What do the children go for? If it is

only to attend services where no instruction is given, it would be most unwise policy to press for this, for obvious reasons; if it is for instruction, it is equally unwise to endeavour to get this on the time-table as part of the school curriculum, as that would put that instruction under the Kenyon-Slaney clause, and the clergyman might be prevented from teaching in his own church. On such days as religious teaching is given in church the school should not meet before 9.55 A.M. With regard to days like Ascension Day it is well to press for some such arrangement as that made by the London County Council; by which, on information from the managers that on any day, up to six days, or twelve half-days, beyond the ordinary holidays, less than half the children are likely to be present, the education committee may close the school. It is to be hoped that there is no need to impress the necessity at all costs that the head-teacher should be of the same denomination as the school. Useful suggestions as to the immediate working of the Act will be found in the Rev. Foxley Norris's *Handbook on Elementary Schools* (Longmans, 1904).

The legend of S. Christopher will be found helpful to teachers. This giant, so they say, was a heathen wild and grim, and very ignorant till his conversion, when in answer to his prayer an angel

touched his lips and bade him ' play the man '; but he had nothing he could use for his Master save his great strength, so he carried pilgrims across the fords on their way to a neighbouring shrine. One day when the river was in flood a little child came to him and insisted on being carried across. When Christopher was in the water he found it deeper than he thought and the torrent increasing in swiftness, and mysteriously the child he was carrying seemed to become heavier and heavier. Christopher found even his strong limbs failing, and felt himself sinking in the waves. Then he suddenly recognised that his burden must be the Son of God Himself. As soon as he understood that his strength came back to him, and he carried the child safely over the flood. Many a teacher's burden is too heavy for him till he recognises that the child he is helping over the torrent of life is a child of God, and that the work he is doing is for the Son of God.

## CHAPTER XVII

### THE CHURCH TRAINING COLLEGES

There is likely to be considerable expansion of the training college system, and there is need for such expansion, but what the Church should be most careful to prevent is overlapping and rivalry. As the law now stands the Board of Education can prevent or encourage this. A hostile Board could sanction schemes that would close several of the colleges. This is generally assumed to be an oversight in the Act of 1902, which cannot be rectified without new legislation. It is within the power of local authorities, with the approval of the Board, to build next door to existing institutions far more imposing colleges, with two private rooms for each student, and to pay such students to come in. In fact there is nothing in the law to prevent a suite of apartments or any other luxuries being put at the disposal of the students, and paid for out of the rates. There is also nothing in the law that

would enable the local educational authority to keep such luxuriously trained teachers in its own neighbourhood; they would at once fly all over the country. The subject raises many delicate problems. There has also in the past been too little visible continuity in training college regulations. Drastic changes have been made and abandoned; so that the colleges have not known what to expect. They have expended in some cases considerable sums in suggested alterations and have found in two years' time that the money has been practically wasted. It is much to be regretted that the ruling mind has so often been changed, and that no one strong will has guided the course firmly and persistently in the right direction; perhaps this was impossible. It cannot be said that we in England are anywhere near the solution of the question what a training college should be. In a work like the present it is necessary to avoid technicalities; it may, however, be broadly suggested that for their full development there is always need of a firm, guiding mind at the head which fears nothing from parties either in the Church or in the State. The student goes to college to be taught how to teach. The mistake of our present system is that he is taught to teach everything; if that is to be the rule, it is a deplorable rule. 'Everything' includes religion, because the

mind of the country strongly demands religious teaching of some sort. But the system is bad. A man may be able to give a good commercial education, of which the country is in serious need, without being conscious of any religious bias; and a woman may teach sewing, cookery, or domestic economy under the same conditions. It is the duty of a State to use its people to its own best advantage. England has particular needs, from colonial expansion, in this direction, and educational training needs very much to be freed from conventional shackles. A man may have excellent ability to teach botany, and all that makes for agricultural progress, without being interested in Latin or the Church Catechism. Such a man should be helped by our colleges to develop his own peculiar bent. It must be noticeable to all how few elementary teachers have developed into scientists or commercial experts or philosophers. A man is often dwarfed by the code; he is set to grind at the mill of routine and remains a grinder all his life. This accounts for the fact that in elementary teaching the average age of professional capacity is lower than in many other walks of life. It is not so in 'public school' teaching, where a man is encouraged to pursue his classical or historical or mathematical bent to the great benefit of the country, and it may be, of the

empire. We plead strongly for the development of individualism in the individual teacher; the neglect of it is the reason why we do not make the best of the prolific-mindedness of the English race in elementary education. One who lives in schools and colleges that are devoted to the education of the people cannot fail to notice the waste that goes on. Many a man fails because he cannot teach spelling or grammar, the most worthless of all abilities, to satisfy the inspector, whilst he might develop into a Watt or a Darwin. The only opening for him is in politics; a poor resource, in which very few teachers acquire success, and perhaps he has not the gift of speech, and thus that outlet is closed for ever. If he is glib and fluent, and has no exaggerated notions about the Christian virtues, he may succeed there, otherwise there is an *impasse*, and he becomes an old man, as so many do, before his time. It would be well if the education authorities would consider why it is that so few men and women can teach well in elementary schools to old age, when in 'public schools' and colleges they can die effectively in harness. Is it not because they have no chance of developing their peculiarities?

Then the religious question comes in. It is not so crucial as with children. If a man has strong religious convictions, he ought to have open to

him a college where those convictions may be developed. If he has none, we must remember that he is in company with some of our greatest scientific guides. He ought to have the opportunity of developing his ability and afterwards of keeping to his own peculiar bent; above all things, such a man ought not to be allowed to give religious instruction, and to allow him to give it without asking any questions as to his qualifications in that direction is liable to degrade his character and make the work that should be of the highest of the very opposite tendency.

The religious difficulty with regard to the training colleges has been exaggerated. The Church or any denomination ought of course to be able to give religious teaching of its own character to all who belong to it, but ought to make it possible for any one not in accordance with its creed to avail himself of its secular training. This can easily be done and is being done. 'Annexes' are being provided in many places for the convenience of students of a different creed from the colleges. More Jewish teachers are wanted for the rapidly increasing Jewish population, and they need better opportunities of being trained.

The activity of the Church in training college work in comparison with other bodies has caused

an apparent discrepancy. In 1904 there are (including Edinburgh) 47 colleges; of these 32 belong to the Church, which trains 3035 students out of a total of 4488. Of these 3035 students many are Nonconformists, but of the remaining 1453 a larger proportion are Church people. Neither of these results is the Church's fault; and it would be cruel to punish the Church because of its good works. In the annexes preference is given to Nonconformists, and one college at least will not admit Church people to that department. Some alteration of the regulations with regard to the religious examinations is required, on account of students who are not members of the Church. They probably would not all avail themselves of any relaxation; they often give lessons of their own choice, even on the Holy Communion, in which the doctrine is thoroughly catholic. This is much to be deprecated if they do not believe it.

The Church colleges exist not only to give instruction in sacred subjects and to enable students to pass religious examinations, but above all things to give a religious tone to the life and character which will make them real Church teachers. In this work the chapel plays a far more important part than the lecture room. It is to be regretted that seven of the thirty-two colleges have no chapels.

It has been objected that it is the proper thing for a man who is to be a teacher to attend his parish church; the college chapel is his parish church whilst he is in college. The letters of old students, and their memories too, dwell most on that part of the building, and undoubtedly it has more influence upon their character than any other experience of college life.

The training colleges are a distinct and important part of the work of the Church, and might be made far more so than they are. They do not evoke sufficient interest in the ordinary lay mind, except in the more thoughtful, or in those who are in some way connected with them. Neither the clergy nor the laity know enough about them. They should be more in touch with diocesan life than most of them are at present. Some of them are only nominally under episcopal superintendence; the councils are not always appointed in the best way, sometimes they are practically nominated by the principal. Each council should have a certain number of members appointed by the bishop, and elected representatives of the diocesan boards of education and of the diocesan conference. The management of many of them needs investigation, especially their financial management. Of course they are under government supervision, but something more is

needed. Some of them are admirably managed, and the council is really effective and interested, but this is not the case with all. They should also be made of more use in the Church generally. They ought to be active centres of the educational work in the diocese, where others than elementary teachers could be trained to teach ; especially should they be made more useful in training religious teachers, whether clergy or Sunday-school teachers. At present there is not sufficient homogeneity amongst them ; they vary greatly in tone and usefulness. Some are quite excellent, of others this cannot be said. The men's colleges especially would in many cases be improved by more outside influence being brought to bear on them.

It is difficult in some parts of England for the staff of the Church training college to realise that they are part of the machinery of the Church, a fact which ought to be ever in their minds, and of which the chapel, when there is one, should remind them. It is useful for bishops to invite the members of the staff to social gatherings, and it is well for them to interest themselves in some distinct part of the lay work of the diocese outside the college, just as it is necessary for educational efficiency for the tutor to keep in touch with the progress of thought outside his own particular

subjects. One can scarcely enter a religious institution, whether a training college, or a brotherhood, or a theological college, without remembering that the first of such institutions was the college of the Twelve Apostles. The same characteristics will very likely be found amongst the learners that were found amongst the disciples. Much can be learned from our Lord's treatment of the twelve; He sent them out two and two, He asked questions to prove them, His training was progressive, and yet of one piece from the first. The last days of that training were the most valuable, when He taught about the things pertaining to the kingdom of God; but between the call and the sending, between the 'Follow me,' and the 'Go ye into all the world,' there is the same clear, definite aim of training men for work, progressive indeed, but unhesitating, undeviating, and absolutely certain of success. Those in such institutions now, whether as teachers or learners, may find great help in the memory of that first college.

## CHAPTER XVIII

### THE CHURCH AND SIN

The Church has her field of labour. If there were no sin there would be no fighting for the Church to do. It would be pleasanter only to minister at peaceful altars, where the swallow hath found her an house and the sparrow a nest where she may lay her young; but that is not God's will. There is a combativeness that is in us, of divine origin, and the two swords are still ready at hand.

It is in the darkness of the world that the Church has to let her light shine. Were there no darkness there were no need of the light—a truth grasped by Tennyson:[1]

> 'Oh yet we trust that somehow good
> Will be the final goal of ill';

and by a Greater than he, Who came not to call the righteous, but sinners to repentance. Would

[1] *In Memoriam*, liv.

that the Church understood this better, and penetrated more into the slums and dens of our big cities! In earlier days the Church was recognised as having a message to the wicked; but now the wicked think it has nothing to do with them. We have to bring back the knowledge of this message; we have to be told again to go to the highways and hedges. Even Constantine was won by that truth: the Church appealed to him, not because he was a saint, but because he felt the burden of his sin.

Sins of the mind must not be ignored. S. Paul's warning against 'idolatry, witchcraft' does not seem so important as in the apostle's time. Even in Bunyan's day 'Giant Pagan was dead'—an unconscious echo of the earlier 'Great Pan is dead.' It is scarcely necessary to spend much ink in a practical book concerning religious life and work in the twentieth century on the subjects of sorcery, magical arts, and 'occult science' generally, except to suggest that honest John Bunyan was scarcely correct in his diagnosis. The subject is extremely attractive, and has never been taken seriously in hand by writers and thinkers of ability. It is usual nowadays to dismiss such matters with the historic and cryptic answer of Mr. Burchell in the *Vicar of Wakefield*—'Fudge!' But that solution, often so valuable, is inadequate in the present instance.

There has been something real, terribly real, in these intrigues with evil, from the pythonissa to Madame Blavatsky. It is within the purpose of this book to suggest that some one who understands the subject—some one who can see something in crystals—should study the matter practically, and he might begin before the pythonissa or even Balaam the son of Beor of Pethor. That there is a *ποῦ στῶ* is evident from our Lord's casting out devils, from the remarkable answers of the oracles of Dodona, Delphi, and Libya. Such a writer might consider the diabolic intervention of the evil one in Job, the vision of Michaiah the son of Imlah, the question of demoniacal possession, Simon Magus, the Manicheans, Neoplatonism living on till the sixth century mysteriously, the Rosicrucians, Robert Fludd, and Joseph Behmen. The Church knows so little about these matters, and yet in her byways there are many drawn from her fold by such errors as spiritualism and other direct descendants in this genealogy.

It may be a matter of dispute whether it is fair to rank Theosophy with the sins of the mind. Bishop Winnington-Ingram prevented a clergyman of his diocese taking the chair at a lecture on 'The Necessity of Re-incarnation,' which produced a rejoinder, 'Is Theosophy antichristian?' resenting

the imputation that it is unchristian. The question must resolve itself into another, Is the tendency of Theosophy towards Christianity or against it? One may hope from the high aims and elevated ideals of its chief modern exponent, Mrs. Besant, who seems to be progressing towards the Church, that it may become an instrument for good. It is a matter of rejoicing that it claims so energetically to be Christian. That it does not belong to the Church is evident, and the action of the bishop above alluded to emphasised this fact; but we must put no hindrance in the way of its approach thereto. The following quotation from the pamphlet above named sets forth a high purpose:—

'The value of Theosophy to the Churches seems to me to be this: that we declare that the Christ can be known now as much as He could be known in the older days; that the disciple may find Him, may talk with Him face to face to-day as He was met in Judæa in the older-time; that man's spirit is not weaker now than in the days of the apostles; that man's spirit is strong, and living, and free, as it was in the days when angels talked with men; and that it is only our want of faith, our want of courage, our clinging to the treasures of the world that perish, it is these things that are obstacles in

the Path of Knowledge, and these obstacles it is in our power to remove.'

At the same time, in its origin Theosophy can scarcely claim to be Christian. It began in the attempt of certain mystics to attain spiritual and physical truth by means other than those of revelation. As a definite religious movement it is said to date from the eminent Swiss physician Paracelsus in the first half of the sixteenth century. The modern Theosophical Society was founded at New York in 1875 by 'Colonel' Olcott, with the object of obtaining knowledge of the laws of nature by scientific study of Oriental occultism. That Theosophy maintains doctrines that have been condemned by the Church is not disputed. For instance, 'the legendary pre-existence of souls' was condemned by the Council of Constantinople in 553 A.D. At the same time the stated objects of the Society—'to encourage the study of comparative religion' and 'to investigate unexplained laws of nature'—are not antichristian. The question, however, should be put in another way—Is Theosophy Christian? It can scarcely claim to be so when it holds doctrines, pursues methods, and has other aims than those which Christ has given to His Church. It is childish to attempt to prove metempsychosis from the words 'Ye must be born

again,' or from S. John ix. 3; and however alluring that doctrine may be it has no Christian foundation, even though it may be found in the Talmud and was believed by Origen and other Christian teachers. It is, however, one of the most ancient doctrines of the world, and expresses the unaided effort of the human mind to seek for proof of immortality, and as such did good service amongst the ancient Hindoos, and through Pythagoras, Pindar, and Plato, influenced philosophy for good, and forms part of the creed of many savage tribes. Belief in the transmigration of souls certainly has aided those from whom revelation was barred. Attractive as the doctrine of rebirth undoubtedly is, it can do little good to those who have access to the revealed Word of God, for no foundation can be laid save that foundation that is laid.

The pursuit of a high ideal through an impossible road tends not to confirmation of faith, but to its unsettling. The comparative examination of the faiths of the world is of course useful and attractive, but with many there is danger of it degenerating into merely inquisitive and harmful unrestfulness.

Of an altogether lower order are such delusions as spiritualism, mormonism, perfectionism, and other soul-destroying abominations; many of which

are a scarcely concealed alliance between blasphemy and debauchery. There are many more of these horrors than is usually known ; they are most dangerous when they are secret. There are Mormon emissaries in London at the present time. Girls have been *sent by their mothers* from East-end schools to 'abodes of love.' The present writer has had experience of such a case. There is no legal power of prevention or rescue. The Church ought to work for more preventive legislation of this kind. A terrible case was in the courts lately, and heavy punishment was administered, but many escape and live in luxury. Henry James Prince, who founded his teaching on the Song of Solomon, amassed great wealth from rich ladies whom he deluded, though there could be nothing more abominable than what he called his religion—some of his sayings and doings are absolutely unprintable —whilst the comparatively innocuous frauds of fortune-telling or palmistry are punished with undue severity. All through history those who have been supposed to be in alliance with the devil have been treated with brutality, whilst those who have really done the devil's work with the invocation of the name of the Holy Spirit have far too often escaped.

There is no subject more essentially part of every

Churchman's work than the strife against sensuality. We are told this in the Sermon on the Mount: 'Ye are the salt of the earth,' said the Lord to His first disciples: that which is to purify the earth and keep it pure. Heathenism, as such, did not account impurity a sin, nor does modern heathenism, though men's inner consciousness has often been in advance of their religion. The Church has been consistent in its teaching on this subject from the first. It may have made mistakes, but at all events it has put purity on its proper eminence. The choice is still the same: are we to have heathenism or the Christian faith? We must go back frankly to heathenism if this strife is a failure. It is the duty of every Christian man and woman to recognise a personal duty in this matter; that it is not enough to leave the subject to a few pious people who are doing excellent work. It has been the mistake throughout to leave this matter to the few, instead of considering it a duty of every professing Christian to consider it a personal matter. All the bungling, and there has been much, both in ecclesiastical and civil treatment of the subject, is due to this cause. There are some no doubt who are constitutionally unfitted to deal by personal work with this sin, but still there is much that such Christians may do without danger.

One is hampered in dealing with this subject by the opposite faults of pruriency and prudery. They are often secretly allied. Prudery is a very different thing from true modesty or real innocence; it has its own special dangers, and they are very great. When it prevails in a household, pruriency is too often hidden there. Many a hardened sinner has confessed that the beginnings of his sin flourished and grew strong in a home where such subjects were studiously avoided. It is the absolute duty of fathers, teachers, friends, to warn before it is too late. Silence has frequently done more than anything else to promote the growth of these sins. Edward Thring said, 'A quiet, simple statement of the sinfulness of the sin and a few of the plain texts from St. Paul saved me.' 'Do nothing,' said Tom Brown's father to his son as he went to Rugby, 'that you would not like your mother to see you doing.' Curiously enough, it resembles the charge of an old soldier to his son entering the army in a recent German work that has attracted much attention.[1] 'Do nothing that you cannot look me in the eyes and tell me of.' 'Before my brother starts for the front,' wrote a young officer in South Africa to his father, 'tell him what you told me.' The saddest experience of school-life is to look back

[1] F. Beyerlein's *Jéna ou Sedan*, p. 8, French edition.

to it and remember that not a word was said on this subject. It is the wail of many a young man that he was not warned. The first work that the Church has to do in this matter is to give more straightforward and manly instruction on the subject. In teaching the Prayer Book in schools, one scarcely ever finds that the marriage service is touched upon. In Rivingtons' *Handbook on the Prayer Book* will be found a lesson on that subject given in an East-end elementary school, which is said to have met with the approval of Bishop Creighton.

This teaching must be specific; vague and general warnings against vice will be less effective. It should be on the positive basis of the beauty and duty of purity, and should show that purity is a manly and brave virtue. It should impress the honour due to the body as one of God's most wonderful gifts, and the divine obligation to use it reverently as the temple of the Holy Ghost; and it should warn of the terrible consequences that so often follow this sin, and the increasing difficulty of the return to purity. This teaching should be given by responsible persons whom the boy trusts, and before he is confirmed.

The second step that the Church needs to take is to protest with all its force against the crowded

and uncleanly housing of the working-classes. Who can walk through the slums of a big city without being conscious that all vice is encouraged by the unhealthy, ugly, and mean surroundings? It is the duty of the State to protect its people from an environment that is provocative of sin, and it is the duty of the Church, which does more for the working-classes than any other institution, to let it be known that the present state of things is a national danger as well as disgrace. What are wanted are not big, unsightly 'industrial dwellings,' which have in many cases harboured and encouraged sin, but, wherever possible, small houses with some open space, even if it is only a backyard. The British workman loves his backyard, where in the summer he may sit and smoke, where at least he may grow something, and where his boys may have their rabbit-hutch, and interest themselves in their own way. That bit of open space is a great preventive from sin; the most beautiful park, useful as it is, cannot take its place. It is astonishing what use is made of a few yards—chrysanthemums have been grown there that have won prizes at West-end shows. The colossal building with its asphalted courtyard has nothing that can compensate for the loss of those few feet of God's earth which a man feels are all his own. Of course it will be

answered that there is not room in big cities, and truly, if we allow the refuse of all lands to come into our towns and degrade and depress the conditions of life. The Church scarcely pays enough attention to the prevention of sin, which after all is a more important matter than its punishment or cure. With regard to this particular sin there are few cities in the world in which a young man is exposed to more temptation than in London, though it is not true that it is the worst, and there is some slight improvement in this respect. But still temptation is forced upon those who should be most protected from it. Every one knows the old story: a young man without any intention of wrong-doing, perhaps after a school or college dinner, finds himself surrounded by *emigrées* from Vienna or Paris or Buda-Pesth. One sin has often been the physical ruin of a man, at times of a whole family, darkening and saddening the lives of the innocent to the third and fourth generation, besides often bringing moral disaster which is even more deadly; the punishment is far greater than the sin. A chief cause of this is the folly which sometimes degenerates into sin, as when it has been wickedly said that it is well that such consequences follow the sin. What is to be done? This sin cannot be adequately dealt with by the sugges-

tion that it should be more rigorously suppressed. It cannot be suppressed by legislation. If it were suppressed in this way, as a policeman on one of the more iniquitous beats declared, our wives and daughters would not be able to walk about without molestation. It is also a well-known fact that in those parts of England where there is most general immorality there are fewest professional sinners. We must be careful lest in suppressing one sin we prepare the way for far worse crime. We want, too, to learn more from our Lord's attitude towards this sin. No religious teacher in the world except Jesus of Nazareth would have had the courage to say to the woman taken in adultery, 'neither do I pass sentence on thee; go thy way; from henceforth sin no more.' Few would have dared to allow S. Mary Magdalen to have been amongst the women who ministered to Him.

At the same time we need far more drastic legislation against the corrupters of the young. Some years ago an evening paper published revelations of a shocking character, with more enthusiasm than judgment perhaps. But these things still exist; the Canaanite is still in the land and ought to be dealt with more in the original methods of Joshua. The worst fault of all is that our legislative system

does not provide sufficient means of keeping out of the land the men or women—the latter are the more dangerous—whose business is nothing else but corruption. They make enormous profits; they find a fruitful field; sometimes they are caught and punished severely, though no punishment is sufficient. But the majority are far too clever to be caught; they are vampires who feed on the bodies and souls, not of the dead, but of the living; and wheresoever they are, there is hell.

A book on Church work would be incomplete without reference to this difficult and dangerous subject, however brief. It is necessary for the laity to recognise quite as much as the clergy that they have their own definite place in the crusade against sin. With regard to both drunkenness and sensuality, the work of the individual is of chief importance. There is much skilled work done by men, as for instance by the White Cross League, and by women in penitentiaries and refuges, and this work must be left in skilled and pious hands, it is not work that amateurs can do. Still everybody has indirectly his place in the battle, he is a combatant on one side or the other. It must be remembered that for us purity is distinctly a religious subject; it may be considered by the State in other aspects, with which this book has nothing

to do. We must work with the knowledge that it is possible to stamp out the evil, however hopeless the outlook may seem, and we must help by lives of personal purity, by vigorous effort, to purify the society in which we live; to restrain flippant conversation on the subject; to discourage literature, whether in the press or in novels, of a dangerous character; to discountenance harmful plays. In this work all can help. The press and the stage adapt themselves to the public taste. A higher tone in the public mind is the first requisite, and more evident desire by writers and actors not to descend to the lowest level, but to raise that level. Actors and actresses have, to their honour, at times refused to take parts which they considered 'degrading,' and have thus shown what individual effort can do.

With regard to the recovery of the fallen, the Church is certainly doing excellent work. The Church Army, the Church Penitentiary Society and similar institutions, are making it possible for our poor erring sisters to find their way back to respectability, and a far larger proportion of them do so than is generally known; but there are still thousands who would gladly leave a life that has become hateful to them, but do not know how. Women, however, are doing far more in this direc-

tion than men. Surely every man should feel that it is incumbent upon him to do what he can for rescue work. Hood certainly did something by his 'Bridge of Sighs' to atone for the wickedness of much of the poetry which has often so lamentably erred in the opposite direction. It is well known that Mr. Gladstone not only felt strongly about 'that grave branch of social duty' of rescue work, but also aided it munificently and materially, and by courageous personal efforts which might have been unsafe for a less steadfast soul. Probably there is no test of the reality of a man's religion more crucial than the amount of time, money, and thought he devotes to this subject.

What can a man do in this work? Even if from the highest motives he shrinks from personal activity, he can at least help with money; but let no man solace himself with the idea that he can buy himself off from his responsibility; we suffer too much from that in many ways. Besides, by the cleanness of his own life a Christian should be a protest against the improper talk that is heard everywhere; when conversation becomes provocative or tends to make light of sin it is the brave man who shows his displeasure. It is necessary to produce this platitude, because conversation has degenerated of late owing to the fact

that the attitude of the world towards this particular sin has also of late been sadly lowered. There is another benefit that men may confer: the chief fault of women's work in this direction, and it is brutal where they are doing so much good to suggest any fault, is that they are often too hard upon the female sinner. We are always wondering at this, but the reason is quite obvious, if the man whose plain duty is to interest himself in this matter, from whatever reason, shirks that duty. A great hindrance to this work is that there is not sufficient opportunity for a fallen woman of the better class of life to return to the same station which she has left. Many a woman returns like the sow that is washed to her wallowing in the mire, because the only alternative is to become a domestic servant or to fill some other very humble position, when before her fall she has occupied a very different position; so that the better class of life the woman may have occupied, the more difficult is the return to purity. S. James's Home at Fulham is alive to this hindrance.

There is another subject that must be touched upon with vigorous hands. The disproportion between the marriage-rate and the birth-rate is clear enough indication of its character. It is a matter which has been left too much alone, because

it is a shame even to speak about certain things that are done in secret. One is grateful to Bishop Lang[1] of Stepney for speaking out in S. Paul's Cathedral, and the matter has been already alluded to in this series.[2] It is a sin which the Church must attack with all its strength, for its wickedness is often forgotten, at times not realised at all. It is found in all classes of society, even where one would not expect to find it, and in all parts of the world. It is most dangerous because often instigated by women; it is destroying souls, and is directly against the commandments of God. Good people are much perplexed about it and how to deal with it. If the Church is to be the great moral force in the future that it has been in the past, there is a severe and difficult battle ahead.

Above all things we want more frequent use, in private prayer, in family worship, in school prayers, of the collect for purity; more public and private recognition of the fact that 'to be carnally minded is death.'

There is no subject about which there are more serious differences of opinion amongst Church people than the treatment of drunkenness, a fact which has been recently illustrated by the discus-

[1] Cf. Appendix IV.
[2] Cf. Canon Newbolt's *Religion*, p. 172.

sions on the 'Licensing Bill.' It is the belief of many that the mistaken methods of temperance societies and their violence towards those who seem to be regarded as 'moderate drunkards' have tended to aggravate the sin, at all events to prevent legislation for its suppression. It should be remembered that to reduce the number of public-houses does not necessarily *per se* decrease temptation. The aim should be to purify the traffic, to get rid of adulteration, methods for which Dr. Jayne, bishop of Chester, has so strenuously contended.

It must be confessed that temperance legislation and attempts at legislation have been dismally chaotic, more so than in any other branch of social politics. There is literature enough on the subject—voluminous reports of Licensing Commissions, schemes and problems to any extent—and the more one studies them, the more one must be conscious that the solution of the question is possible, though far off. There are statistics in abundance, though often merely academic, and verbiage which is violent and intemperate. Local option, prohibition, non-compensation, are words that have excited and still excite stormy passions. Recent legislation has been in the right direction, especially with regard to the habitual drunkard; but still

we have only touched the fringe of the subject. It is still possible for workmen with good wages to spend half of them in drink and to waste half their time in doing so, and render themselves incapable of their best during the remaining three days when they are more or less sober. It is impossible to estimate the millions lost to English trade from this cause and the hindrance it is to expansion of the empire.

There are two axioms suggested by those who have experience of the worst drinking-dens of the East of London :—

1. That a public-house rightly conducted may be an advantage to the neighbourhood.

2. That it is impossible to exaggerate the harm caused by an ill-conducted public-house.

What the Church has to do, whose work is as much amongst the drunkards as amongst the sober, is to make it the interest of the publican that his house should fall under the first category; that it should not be to his advantage to encourage the abuse of drink. The Church cannot do this without the help of the State, but that is one of the points where legislation has been so unhelpful. One is hampered here by the absence from the mind of the ordinary temperance reformer of what really goes on in public-houses, which he does not want to

reform but destroy. It is the exception in many districts for a public-house to be badly managed, and publicans have just cause to resent the language used about them, language which increases their difficulty in keeping their places decent.

Besides these axioms there are two objects that we must have ever before us if we want to do any practical good.

1. To prevent the man or woman from getting drunk who deliberately intends to do so.

2. To prevent the incitement and temptation to excess amongst the weak-minded.

These objects need to be kept distinct, for they are to be attained by different methods. With regard to both, we need more attention to the scientific diagnosis of drunkenness, which is so often due to atavism, and is then most difficult to suppress, especially when it skips a generation, as it often does. When excess is due to heredity much may be done if the fact is known. Many boys and girls grow up unconscious that from the fault of their ancestors they have a natural tendency towards intemperance, whereas a knowledge of this and a warning of the seriousness of the danger in childhood would save many lives from ruin. When there is 'drink in the blood' it shows itself very early. Many a drunkard remembers with rapture

his first taste of intoxicants as a child—a new sense seemed to be given to him; whilst most of us cannot remember our first acquaintance with alcohol, or remember it with distaste. The child of a drunkard is very often kept from excess by knowledge of the misery that the sin has caused; the grandchild, and not unnaturally, is often unaware of the family disgrace, to his great loss. The teacher should ever bear this fact in mind. It is pathetic at times to see the tears rise to children's eyes as one speaks of the punishment for parents' sins, but they are tears which cleanse the soul.

But to revert to the two categories. (1) The habitual drunkards.

The present state of the law is that such a person obtaining or attempting to obtain drink on any licensed premises or club is liable to a fine in the first instance of 20s., and for any subsequent offence 40s.; and that the person supplying the drink is liable to a fine of £10, and for subsequent offences £20.[1] These remedies are drastic enough, yet we are told that though for a few weeks they worked well, they have 'become almost a dead letter.'[2] If this is the case, and other corroborative evidence points to the conclusion that there is some truth in

[1] Licensing Act, 1902, 6, (2) a, b.

[2] *National Temperance League's Annual*, 1904, p. 12.

the statement, other methods must be adopted; it is the man or woman on the 'black list' that must be got rid of, not only because of their objectionableness in themselves, but because they are a plague spot in the neighbourhood. It is out of question to increase the penalties, as that would only increase the temptation to bribery. What is necessary is the more effective and frequent inspection and supervision of public-houses and clubs of the lower order. We want a new official with nothing else to do but to look after this matter, men like the inspectors of the Royal Society for Prevention of Cruelty to Animals, who though not constables, nor allowed to be, have done as much for the cause of mercy and righteousness as any body of men in the land. If this proved ineffective there is always the strong measure, which may become necessary, to put the sale of intoxicants under public control. The leaders of the working-classes are many of them in favour of this course, with perhaps the option of the local authorities to acquire the monopoly.[1] The municipalisation of licensed houses, however, would open a field for corruption that the country is too young in municipal life at present to withstand. But public control without this could easily be made effective, and though undoubtedly a violent measure

[1] Cf. *Report of Trades-Unions' Congress*, 1904.

it need not be an evil,[1] and the man on the black list is. Besides the harm he does, he is becoming an increasing cost to the country. According to the latest Lunacy Report (1904), the numbers of insane under care in England and Wales have for some time past been steadily increasing at a greater rate than the growth of the population, the increase being practically confined to the pauper class. 'Alcoholic intemperance' takes a chief place amongst physical causes of insanity, and preponderatingly in the male sex.[2]

(2) The second subject, the removal of the temptations to drink, resolves itself into two parts.

*a.* The purification of licensed houses. This would be helped by (i) the course suggested above, viz. the control of the sale by some one whose income did not depend on that sale; (ii) the introduction of the continental 'café' or 'bier-garten,' in which drunkenness is rare; a movement which has met, through our insularity, though partly through our

[1] There is the danger, of course, of making drunkenness a political virtue, as profitable to the community. One cannot be too grateful to Mr. Joseph Rowntree and Mr. Arthur Sherwell for their careful comparison of the methods of dealing with this sin, and their judicious examination of the question of public control in *The Temperance Problem and Social Reform* and *Public Control of the Liquor Traffic*.

[2] 58*th Report of the Commissioners in Lunacy*. Parliamentary Blue Book 232.

climate, with little success in England. We need more places for the working-classes where letters may be written and newspapers read and games played without the necessary consumption of alcohol. The coffee-house, excellent as it is in theory, has manifestly failed to attract the class for whom it is intended.

β. What is far more important, the improvement of the homes and environment of the working-classes, about which sufficient has already been written, and brightening and improving the conditions of life generally. There are so many who lead such useless and lonely lives that their only escape from monotony is in the public-house. All foreigners wonder at the *triste* appearance of the English. Perhaps the verdict of a Frenchman is true, that 'life in England is most enjoyable for the rich, most miserable for the poor.'

There are certain points which need especial attention at the present moment by all who are anxious about this question.

1. That the greatest hindrance to improvement is the difference of opinion amongst those who are most anxious for it.

2. A consequence of the former: the general unconcern of the public at large that the misuse of alcohol is filling our lunatic asylums and gaols,

shortening and degrading the lives of the people, unfitting the workers for foreign competition, and ruining the bodies and souls of thousands of our people, besides making countless homes miserable.

3. That undue use of spirits is increasing in commercial quarters.[1]

4. That drinking is insidiously increasing amongst women.

5. That grocers' licences are a fruitful cause of harm.

6. That the lower class of clubs, chiefly amongst women and girls, and even 'political' clubs, are often the means of enabling the habitual drinker to escape the black list, and often put the first temptation in the way of the uninitiated.

Perhaps what is above written may seem pessimistic; that is not the writer's intention. We are not so bad as some other nations; we have not largely introduced absinthe, which is the surest destroyer of body, soul, and mind; the use of opium is decreasing, though that of certain other scarcely less harmful drugs is increasing. The prospect before us is clouded no doubt, but faith and earnestness can see beyond the clouds. Laymen are working earnestly and successfully against the sins

[1] A commercial traveller lately told the writer that he had been obliged to consume nineteen drinks before one o'clock.

of sensuality and drunkenness, and if there were more united effort success would be certain. Still, we want more vigorous lay effort, and the recognition on the part of every Churchman that whatever others may do he is bound by his baptismal vow 'manfully to fight against the world, the flesh, and the devil'; to make the principles of purity, self-control, honour, chivalry, real forces in his private and public life.

There is short space in which to touch on another kindred subject of vital importance to the welfare of the nation—the proper observance of Sunday. The inauguration of the 'Lay Movement in favour of Sunday Worship and Rest' is a great step in advance,[1] augurs well, and is much akin to the purposes of this book. The neglect of Sunday is to a large extent due to the misuse of the word Sabbath; much of the teaching on this subject leads to the idea that a man is keeping the fourth Commandment by passing Sunday in bed. This movement amongst the laity is one of the hopeful signs for the future. The sins above noticed are very nearly connected with the neglect of public worship. To restore its proper observance would be going a long way towards making our country pure and sober, an end all Churchmen must have actively in view.[2]

[1] Cf. *Times*, June 24, 1904.

[2] Cf. Bishop Barry's Lectures on this subject (S.P.C.K.); also *Sunday*, a previous volume of this series.

## CHAPTER XIX

### THE CHURCH AND COMMERCE

Ninety people out of every hundred will say that there is no connection between the Church and commerce, a fact which shows the necessity of inquiry into the subject. How necessary it is to remind a great commercial country that God will require an account of her commerce, that in the fall of Babylon, over which 'the merchants of the earth shall weep and mourn; for no man buyeth their merchandise any more,' one of her chief accusations will be about that merchandise. The Revelation[1] gives a striking description of her wealth: 'The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and

[1] xviii. 12, 13.

frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies[1] and souls of men.' If it is true that 'commerce is a matter which does not concern the Church,' it is also true that it is a matter which does not concern God.

It must be premised that not only is trade approved in the Bible, but that lending money upon interest and becoming wealthy in business are not condemned. Our Lord found no fault with the commercial customs of the day, which included 'usury.' It will be abundantly evident to one who studies the early Portuguese and Spanish voyages that the Church has often been the pioneer of commerce, and also that commerce has often been the pioneer of the Church. The crusading spirit developed (or degenerated) into commercial enterprise. But the commercial depravity which undoubtedly still exists in some quarters, the selfishness and covetousness of trade, the wholesale bribery and treating which have become 'necessary' in some businesses, the adulteration that is common, the puffing and lying descriptions of goods, are modern accretions which are degrading the nation. The Bible was not written in an age of 'sweating' and 'steel combines' and 'pools,' or

[1] 'Bodies' seems more correct than 'slaves.'

we should have much stronger language in its pages than at present, though the prophet Amos has words to the point, and the sin of oppressing the hireling in his wages was early impressed upon the Jewish people. But surely S. Paul's words are strong enough, though they do not receive the consideration they deserve: 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For *the love of money is the root of all evils*:[1] which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.'[2] Here are two statements which in a commercial age need pressing home: (1) that the love of money is the root of all evils; (2) that covetousness causes men to err from the faith. Riches in themselves are not wrong. Without riches the wise men could not have brought their gifts, nor Mary of Bethany her precious ointment, nor Nicodemus have anointed the sacred Body with the hundred pounds weight of spices, nor Joseph of Arimathea have provided the costly stone sepulchre that prophets had foretold. Many holy men have renounced all worldly possessions; but had all followed their example they would all alike have

[1] R.V. Marg. [2] 1 Tim. vi. 9, 10.

perished. We must also take into account that the increase of population and the remarkable advance of science have necessitated the amassing of wealth, and made it a more useful agent in promoting the welfare, health, and happiness of mankind. Consequently commerce needs more than ever to be enterprised and taken in hand in the fear of the Lord. Now, it probably would be granted by all as an abstract statement that commerce is dangerous *to a nation* when it is looked upon as a means of personal or even of national advantage instead of for the benefit of all; and harmful *to the individual* when its methods are dishonest or unneighbourly.

Akin to this is the subject of national dishonesty. We have heard much about fiscal questions. From many things that have been said, one might think that the first duty of the State is to be rich, that it is an approved maxim, 'Get money, honestly if you can—but get money.' It has been said that it is not the business of the State to make people good. Be that as it may, it is certainly not the business of the State to make them bad—to put temptations to greed and competition before the people and to call them by respectable names. It is doubtful whether any nation has become great through trade. Cities, like Venice, have done so,

and the members of the Hanseatic League. On the other hand, it is quite certain that nations have often been ruined through commercial success, that the richest period has often preceded national disaster. It would be inconvenient to take modern instances; but the success of the great Phœnician trading cities, even though their wealth contributed to the building of the Temple, led to moral collapse,[1] and the commercial success of Solomon's reign was a contributing cause to the break up of the Israelite monarchy. A nation often seems to be punished in history for the misuse of wealth. Spain, so enormously enriched by the discovery of America, cruelly misused her wealth, and soon lost the position which that wealth had given her—the riches of the Netherland towns and of the Boers contributed to their downfall.

America has given us the significant expression, the 'almighty dollar,' and, according to the intention we put upon the phrase, the words will express the greatness or otherwise of that smart and generous people. We may put the interpretation of Tammany Hall or Holy Trinity, Boston. It is possible to draw many deductions from the commercial success of the United States, where vast enterprise, trained ability in a particular direction,

[1] Cf. the two remarkable chapters, Ezek. xxvii., xxviii.

and above all unlimited natural resources are making it possible that America may in the near future control the trade of the world, which might be her ruin. The contrast is evident between the commercial success and methods of that country and of Germany. The former have produced the lords of commerce, the latter its servants; the one produces the millionaires, the other the best clerks; but neither in one case nor in the other have the principles of righteousness always prevailed, nor have the commercial aims of our own country been always pure. It scarcely behoves a native of a country which produced the South Sea Bubble, and the prospectus of a company for turning hard-boiled eggs into paving-stones, and John Law, to speak disrespectfully of the commercial methods of any country.

Let us hear what the Americans have to say for themselves. The chief advantages of commerce are lost when its aim is the self-sufficiency of a people, as it is, for instance, to the mind of the protectionist statesmen of America. It may be well to take a concrete instance of the dangers to which commerce is liable. It would be difficult to make our own country that instance during the present fiscal crisis without digressing into politics; we may, however, without that danger inquire into the present position of commerce in the United States,

especially as the subject has been so ably and recently treated by Henry Crosby Emery, Professor of Political Economy, Yale University.[1] With regard to the vast expansion of transport facilities, the main artery of commerce, which in its colossal proportions may be dated from the junction of the Atlantic and Pacific in 1869, he writes: 'This rapid growth was attended, however, with considerable evils. In the first place, there occurred serious instances of corruption. Though the charges of political bribery in the matter of the aid given to the transcontinental lines were not substantiated, there is no doubt that fortunes were made by the manipulation of construction companies for the benefit of railroad directors rather than stockholders. In the next place, the rate of building was not only rapid, but excessive. An era of speculation began which led to the construction of parallel lines, fierce competition, destructive rate wars, and bankruptcy. The new enterprises were on so gigantic a scale, and the demoralisation due to excessive competition was so destructive of values, that the openings for stock speculation were greatly increased, and as vultures flock unerringly to carrion, a new group of financiers appeared, who made fortunes by wrecking enterprises instead of by making

[1] *Cambridge Modern History*, vol. vii. pp. 687-722.

them prosper. The scandals of that period will always remain a blot on the commercial history of the country; and they sowed evil seed in the mind of the public, who were frequently unable to distinguish between the beneficial labours of the great *entrepreneurs* whom the situation brought forth and the machinations of the audacious plunderers who were mixed up with them in the market.'[1] These vast railroads showed for the first time in America the enormous power of monopoly, which was, however, not confined to them. An immense number of new industries were erected, and labour began naturally to organise itself in more dangerous dimensions than it had ever done before. 'The first warning the country had of the new power was the series of railroad strikes in 1877, which were accompanied by serious outbreaks of disorder, necessitating a resort to Federal troops. Then followed the appearance of the "Knights of Labour," and the first exhibition of their power in the serious strike on the Missouri Pacific line in 1886. By this time the movement toward labour organisation was rapidly progressing, and strikes became frequent. Occasionally there occurred great conflicts, such as those already mentioned, followed by the Homestead and Chicago

[1] *Cambridge Modern History*, vol. vii. pp. 705, 706.

strikes (1892 and 1894), when the public again stood aghast before the spectre of an industrial war which amounted to armed insurrection.'[1] The writer goes on to notice the enormous growth of 'capitalistic centralisation' and the 'pools' and 'harmony of interest,' with which we have become too familiar, which arose from 'the necessity of escaping from a cut-throat competition,' and he sums up with the warning that 'there can be no doubt that the financial power of the country is to-day centralised in fewer hands than before, and that this power is more far-reaching in its influence than seems consistent with the democratic traditions of the past.'[2]

America has been chosen as an illustration, not because it is any worse than our own country, but because we have there the advantage of dealing with matters on a large scale and under the guidance of an eminent political economist of that country.

There is a picture by Watts—that immortal teacher and reader of character, who will be more and more appreciated as the years roll by—called 'Mammon,' which shows what commerce is at its worst. Nothing could be more brutal nor more callous than the figure of that healthy, strong, prudent,

[1] *Cambridge Modern History*, vol. vii. pp. 706, 707.
[2] *Ibid.* p. 721.

though unutterably hateful form which tramples upon the man and crushes with his hand the woman that he has spoiled, and looks the other way, but holds the bags of Judas with relentless clutch, and in the crimson background are flame and smoke.[1] Contrast that picture with an unpleasant but true picture of poverty which was exhibited at the Academy many years ago, where a well-looking widow, in her weeds, is sitting on the cold steps of a workhouse, amidst the uncongenial folk that agglomerate there, and you have the object-lesson of commerce. The two pictures should be exhibited side by side, and we should have money at its worst from both the top and the bottom.

The harm to a nation, and it may be a desperate harm, of a wrong conception of the purposes of trade is that it lowers the national aim, puts base ideas before the people, and so tends to degrade the character of the race. We have more to fear from this source than any other nation, for our greatness has not been built upon trade only, but on the strife for righteousness in other phases of life. We are in danger of being captured by the modern ideas that wealth is everything, and that commercial success means national greatness; and as the importance of military preponderance decreases, which is possible

[1] Tate Gallery.

in the future, and the importance of commercial activity increases, which is equally probable, we are in danger of diverting our inherent stalwart activity, the secret of greatness, into altogether unworthy channels. The stability of a nation depends least of all on her commerce, which in the Sermon on the Mount was placed on a very small platform, but depends on her effort for righteousness. It is true of a nation as it is of a man, that 'life consisteth not in the abundance of things which he possesseth,' *pace* Political Economy.

Commerce makes for peace, and has often proved a great factor of civilisation and education. It was so in the case of the Hanseatic League, and especially Venice, whose command was, 'Let the law of the merchant be just, his weights true, his contracts honest.' It may be so in the future if it is remembered, as the Speaker (the Right Hon. William Court Gully, K.C.) said, on July 23, 1904, that 'the true ways of commerce are the ways of peace and good-will among nations.'

This subject is of importance because of its effect on individual character. It will be well to consider the probable effect of dishonesty in trade on the individual. If any one doubts whether there is much dishonesty in trade he should read Dean Farrar's speech at Hull Church Congress,

1890, or Herbert Spencer on *The Morals of Trade*, which, though of course out of date, is a classic on the subject, and the conclusion of which needs still to be pressed: 'That while the *great* and *direct* frauds have been diminishing, the *small* and *indirect* frauds have been increasing, alike in variety and number.' The experience of every observant person will make it evident that there is much Church work to be done before business men will accept the truth that righteousness exalteth a nation, though in the city of London and in most other commercial centres the uprightness of men of business is a matter of thankfulness; but the general tone amongst the less responsible leaves much to be desired. A dying man, asked whether he had anything on his conscience, answered, No, he had not. 'But you know you sold a horse as sound that was not.' 'Oh, but that was *business*,' was the reply. An elderly man was giving advice to some younger men, part of it was that in business, affection and friendship and all that must be put aside, in fact are reasons for driving a bargain. These incidents show a probably unconscious moral obliquity acquired by a lifetime of unjust dealing. Further, quite respectable firms are in the habit openly of using methods which are immoral. Recently house property to the value of about £250 per annum was

to be disposed of. A leading firm was approached on the subject. They wanted to know whether they were to protect the seller's interests or their own, because in the former case they would want £100. That is, their honesty was to be purchased at that price ; it probably was not worth that amount. Such procedure, especially when unquestioned, lowers the whole tone of the individual and weakens his moral fibre, a fact which unfortunately he does not think of sufficient importance to deny. We can understand the stock story of the grocer calling over the stairs, 'John, sand the sugar, water the tobacco, and come to prayers.' The tendency of the baser sort of modern trade is to make a man selfish and covetous, though happily they are the exceptions ; *sauve qui peut* is the implicit watchword of many, with the reservation, *occupet extremum scabies*. Interest is against interest, class against class. A few years ago a book called *No. 5 John Street* deservedly attracted considerable attention : it graphically contrasted extreme instances of luxury and poverty, and showed the existing necessary antagonism between the two. It should be remembered, however, that opulence is not the root of commercial immorality—millionaires are often most frugal, though their sons are as often luxurious—the root of it is greed, covetousness,

and with a covetous man S. Paul told us not even to eat.

The first protest for the Church to raise must certainly be against the alliance of commerce and sin amongst aboriginal races. This is a matter which ought seriously to be taken to heart by a Christian people. If it is true, as it is stated, that our rum and sin ruin many a native race before our Gospel can touch them, if it is true, as Darwin wrote of the Fuegians, 'they are half-civilised and proportionately demoralised'[1]—these truths are a national humiliation, and it behoves all Churchmen who have anything to do with colonial expansion to take the matter practically to heart. But it does not only concern the Church, it concerns the whole nation, which so little realises the responsibility put upon it by God in the millions whose guidance He has intrusted to the British Empire. If we misuse that marvellous heritage, we shall be punished as a nation, and deservedly. It is to parliament that we must look for the safeguarding of these unsuspicious souls from the abominations of the vicious. An 'Aborigines Protection Society' is a good thing, but can do little when the nation is doing much for harm. Parliament generally shows at its worst in matters where national

[1] *Voyage of the Beagle*, p. 168.

righteousness is concerned, it is so afraid of being thought 'old-womanish'; but it should remember that there is no other power that can interfere, that can punish the wrong-doer and protect the unsuspecting. As it is, sins are allowed to go unpunished which would not be at home. The hand of the law is weakest where it ought to be strongest. Great sympathy has been shown for the Congolese and the reported inhumanity with which they are treated, and the striking authoritative protest of Great Britain augurs well for the future. A power that scattered the Barbary pirates and freed their miserable victims, that destroyed the slave-trade, has a past to remember as well as a future to anticipate. If half the charges brought against the Congo administration are true, they give an object-lesson on this subject. That a country supposed to be under Catholic rule should be guilty of the atrocities that are reported would be a terrible blow to religion generally. In the interests of all Christians it is to be hoped that these charges will be refuted, for they seem to bring us back to pagan times.

Again, the Church should more strongly reprobate all those demoralising and lowering practices of trade which obscure a man's sense of honour and destroy his moral tone; whilst, however, she allows

trade in livings, she cannot speak with the authority that she ought to have—her own hands must be clean. Ananias and Simon Magus must be got rid of, the unjust steward turned out, however clever he may be. Not only is this necessary, there is a positive work as well as a negative to be done; the Church has not kept enough in touch with what is good in commerce. S. Paul, in the great trading city Corinth, traded himself. No doubt there is much good being done; there are remains of the old faith when each trade had its patron saint. Liverpool builds a cathedral, many City companies have an annual service in church, so do working-men's societies. There is still an outward acknowledgment of the connection between religion and trade; nearly all the great City companies have sacred mottoes.[1]

The Church certainly spoke out on the Licensing Bill, though its voice was somewhat incoherent. But we are not doing enough; we do not remember that our Lord chose one of His apostles from the publicans, the business men of the time. (We should immediately have given him 'the bag to carry.' Not so our Lord; there is much suggestion

[1] *e.g.* The Skinners' motto: 'To God only be all glory.' In the 'deistic wave' of the eighteenth century some mottoes which acknowledged the divinity of our Lord were changed; the old motto of the above company was '*In Christo fratres.*'

in that fact.) We try too much to use the business man's ability when we get him into Church work without cost; it is much better to give him something quite different to do.

We must begin in our schools. Dickens exactly hit off the weakness in elementary education on this subject, when he told how the schoolmaster gave for the handwriting copy the name of a celebrated millionaire, whose suicide he soon after describes. 'Merdle Millions' at the head of the copy-books! No one who is not constantly in various schools can have an idea of the excess to which the worship of thrift is often driven (cf. p. 126). We are generally told that this is the meaning of the parable of the Prodigal Son, though, if he had not been wasteful, we should not have had the parable. It is seldom or never noticed that in His first miracle our Lord created far more wine than was wanted, or that in His feedings of the multitude the people could not eat all that was provided, or that He praised the 'waste' of S. Mary of Bethany (that is always omitted), or that nature is the most prodigal and wasteful of all forces, and gets on very well all the same. A practical illustration may be given. A worthy East-end vicar inaugurated farthing breakfasts; once he lent a child that insignificant coin to procure her breakfast. She kept

out of his way for some weeks, but at last he caught her and made remarks about the farthing. 'Oh yes, I am saving up for it,' was the answer. 'Saving up!' We must be careful lest our schools should ruin the trade future of many of our children by the worship of so-called 'thrift,' which generally means selfishness. Souls may be lost by such 'thrift' as well as by luxury. Our school-teachers come from a class where, it may be, 'thrift' has been necessary, though they at times give way lamentably to the vice of gambling, which often begins with 'thrift.'

Can we not take a higher view than the worship of 'beggarly elements'! What means the solemn oblation of alms in the Holy Eucharist except the acknowledgment that all He gives is still His own, not to be hoarded or worshipped, but to be used for His honour and glory? To teach a child whose income is a halfpenny a week to save instead of to use it for God's honour and glory, as the widow with the two mites did, is lamentably to misunderstand the purposes of money. We should remember that the eucharistic alms link us with all the sorrows of the past of our Church, as well as with its present needs.

Further, we need to teach that almsgiving is one of the purposes of worship. God needs nothing, yet He bids us give to Him, for our sake, not His.

Almsgiving has taken the place of the sacrifice of first-fruits amongst the Israelites. We do not use practically the lesson taught in the method of the support of the Levites; the giving of alms at the offertory is looked upon as optional, not as the consecration to the Almighty of what is left to us.

Again, we need to teach about the dignity and nobility of work for its own sake, irrespective of gain. If it is looked upon simply as a means of getting money, instead of a divine institution for the sanctification of man's soul, no wonder it is soiled by all kinds of mean and miserable tricks. Jesus of Nazareth worked as a carpenter for many more years than He taught, and by work, properly understood, we are brought into union with God. 'My Father worketh hitherto, and I work.' The popular conception of heaven, too, as a place of idleness is harmful in this direction. 'I am going to do nothing for ever and ever' is the reported epitaph on a servant-girl. 'Shall I not have all eternity to rest in?' was the reply of a great man when told he was overworking himself. The souls under the altar rest not day and night, and we are told with regard to the future that 'His servants shall serve Him' (λατρεύσουσιν).[1]

[1] Rev. xxii. 3.

Further, we need to teach, in young men's clubs and working-men's societies, about trades-unions and strikes. It is a significant fact that Bishop Westcott was the successful arbitrator in an extensive strike; Dr. Molesworth, vicar of Rochdale, was the means of founding one of the best co-operative working-men's societies. Trades-unions are the necessary protection of the working-man against the greed of the capitalist. Strikes are a convenient means of deciding disputes between labour and capital, but cost the labourers very dear, weeks and months of hardship and misery for wives and children, often heroically borne, and loss of trade to the country. Travellers in Belgium are often reminded, by the frequency of an English name on railway stock, that a leading firm of now Belgian engineers was driven out of England by a strike. These facts are well known to the leaders of the working-men, and trades-unions at times oppose strikes, but they more often cause them quite unnecessarily. The abortive and foolish strike at the Bethesda quarries was not caused by the miners themselves, who got comparatively little of the money collected for them, but by their leaders; it could only have been prevented by the workmen having sufficient economic knowledge, due appreciation of justice and honesty, to have declined to

follow their leaders. What the Church has to do is to aim at preventing strikes acting illegally or foolishly; not to interfere, but to mediate and to understand.[1]

Again, the Church needs to speak out more persistently against unprincipled speculation. We may quote on this subject from a sermon on *Sins of Trade and Business*, by the Rev. and Hon. W. H. Lyttelton (p. 15). 'Look at the miseries that have been brought upon thousands and tens of thousands by wild and unprincipled commercial speculation! Look at banks failing and dragging hundreds upon hundreds of innocent families down with them into hopeless ruin—wasting in one dread moment the hard-earned savings of many a life of honest labour! Look at vast "works" set up to employ thousands, who, on the faith of their security, marry, and found families, and bring into being multitudes of children; and then, like some vast bubble, "collapse," as the now familiar phrase calls it—come utterly to nothing, and leave those who trusted them, in some cases in their declining years, to starvation or the workhouse!'

The Church has much to teach on the subject of commerce, and it has something to learn. It has

[1] Cf. Hull Church Congress, 'Report on Strikes,' pp. 114-37.

again and again to ask the question that its Founder asked, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'

But the Church has above all things to avoid exaggeration; the dishonest business man is the exception, though the temptations of trade are enormous. It was not by dwelling continually on the shady side of commerce that Churchmen like Kingsley, Hughes, Maurice, Westcott did so much for the purification of business, but by sympathy, by direction, and by charity. The world is not all a Belgian Congo. Instances of noble commercial lives come under the notice of us all. Leclaire, founder of one of the largest decorative firms in Paris, took for his personal profits from the business £4300 in the last year of his life, and paid the same amount to the men's Mutual Aid Society, besides £8600 in excess of wages, and said in his will: 'I believe in the God Who has written in our hearts the law of duty, the law of progress, the law of the sacrifice of self for others. I am the humble disciple of Him Who taught us to do unto others as we would that they should do unto us, and love our neighbour as ourself.' Mr. Stewart, founder of the greatest dry-goods store in New York, and in the world of his day, began business with the

professed intention of putting his customers' interests before his own. Many similar instances can be found in our own land; the names of Guinness and Charrington at once suggest charity and uprightness, and are the names of those associated with Church work in its various directions.[1]

[1] An interesting discussion on the 'Ethics of Commerce' will be found in the reports of the Church Congress at Hull, 1890, pp. 545-81, and the Liverpool Congress, 1904.

## CHAPTER XX

### THE CHURCH AND HER OWN FINANCES

If the Church interferes in commercial matters she must be careful about her own financial affairs. Wealth has always been a source of danger to the Church—it was the real cause of the spoliation of the monasteries. The large incomes of the bishops are a persistent cause of attack—of ignorant attack doubtless, but still of a very plausible and irritating character. In the course of time anomalies have arisen which no doubt want adjustment, and scrupulous care in money-matters is very necessary, as there is no subject about which carelessness is more apt to raise suspicion. It is generally taken for granted that the clergy are bad men of business; this is much exaggerated. We all know the story of the canon who sealed up the accounts during the time that he discharged the office of treasurer of his cathedral, and drew a cheque for £200,

which he felt sure would cover all his mistakes. It is rather to a man's credit than otherwise, if he has had no business training, to be a bad accountant. The apostles pointedly refused to have anything to do with serving-tables. Some of the ablest and greatest men in the Church have not known the difference between the debit and credit account in a balance-sheet. Mozley tells us in his *Reminiscences* of a bursar who found his accounts nearly £2000 wrong, till it was pointed out that if he added in the date on one side he should add it also on the other. A sharp financial expert seems somewhat out of place as an ecclesiastic. Joseph's manipulation of the accounts of Egypt may appear a little questionable for so eminent a servant of God.

Much unnecessary expenditure in staffing and premises might be saved by the amalgamation under diocesan management of rival (the word is intentional) societies doing the same work. Money is often banked which ought to be used; we might depend more on faith and less on reserve funds. Much of the unclaimed money at the Bank of England was originally for charitable purposes, which by the death of trustees has been lost sight of. Again, money is lost by want of combination and mutual help in the Church.

The Ecclesiastical Insurance Company is an excellent example of the management of a large business concern in the Church, and of the distribution of profits. The financial methods of Nonconformists and of the Salvation Army are far more business-like than our own, and they claim that we are copying their methods. A great deal of nonsense has been written about the rearrangement of ecclesiastical finances and adjustment of incomes. Of course there are discrepancies; fewer, however, than in most professions, and strikingly few if one considers the antiquity and variety of origin of Church money, dating from 607 A.D., when King Ethelbert granted Tillingham to S. Paul's Cathedral, which it still holds. Retrenchment has been if anything too rapid, and to prate about the excessive wealth of bishops is to talk nonsense. An eminent bishop is not making what his son makes in the legal profession, though the latter has not been at work ten years. It would be interesting to compare the account books of 'General' Booth and the Archbishop of Canterbury. It may be well to quote the *Times* (Sept. 2, 1903) on this subject, which is in touch with the lay mind and is unprejudiced:—

'The better and more effective application of the resources of the Church of England in the

spiritual interests of the nation at large is an object which even those who are not members of her communion may legitimately desire. If education is, as has been said, "the cheap defence of nations" in their rivalry with each other, religion and religious influences are for any nation among the most valuable internal guarantees of civilisation and of social order. It is no disparagement to the "Free Churches" to say that the Church of England is the most powerful of such influences among us. The labours of her devoted clergy and mission-workers in the slums of great cities, among the breeding-places of the "hooligan" and the chosen haunts of the criminal and the outlaw, do good service to man as well as to God. In recruiting for a higher service, they strengthen and support the powers that be on earth; and their proper remuneration for what is in some of its aspects national service is, or should be, a national question. The opposition to the Bishopric of Southwark Bill, so far as it proceeds from a genuine desire that the labourers in this great field shall be suitably rewarded, may be accepted as an indication that the minds of the Church laity, with whom the remedy lies, are being more aroused to the urgency of the matter. The Ecclesiastical Commission has done, and is

doing, much—more, perhaps, than those who complain of its slowness have any idea of. The worst abuses of "Prince Bishops," "Golden Stalls," and pluralism and nepotism, that were rampant a century ago, have now disappeared. Even useless and extravagantly remunerated City livings are, one by one, either made to serve some useful Church purpose, such as the endowment of a suffragan, or taxed, as vacancies occur, for the better endowment of poor and populous parishes. There remain, perhaps, more ornamental posts than the well-being of the Church needs. But their incomes are not, as a rule, excessive, and if bishops and ministers are careful to bestow them as rewards for hard work, parochial or other, and for real service to the Church, they have their value, in the absence of such a general scheme of pensions for the clergy as is one of the greatest needs of our time. If it is right, as it unquestionably is, that the labourer, while at his work, should receive a fair and living wage, no less is it right—nay, necessary for the well-being and influence of the Church—that he should be able to retire when he is no longer fit for work. No redistribution of Church revenues which does not attempt to meet this need can be wholly satisfactory.'

With regard to private parochial accounts it cannot be too strongly insisted that a man who is incapable of keeping accounts should get some one else to do so for him. Further, unless a man has a large private balance which he can draw upon for Church matters, separate parochial accounts should be kept, nor indeed is even such a balance sufficient security in case of the incumbent's sudden death or incapacity; bankers, as a rule, are helpful in such cases. If there is any chance of a man needing to overdraw to his private account from the parish account, he should avoid that as he would leprosy. With regard to this matter Bishop Walsham How, who had great personal experience, claims to be heard. 'I have known cases where absolute dishonesty (not to use a harsher word) has become habitual. Carelessness as to keeping accounts, dilatoriness and unpunctuality as to payments, perhaps even at first little more than inexperience and thoughtlessness, have slipped into worse and worse, till offertories and collections lie unpaid so long that at last they cannot be paid, and the pressure of the more exacting claims is perpetually postponing the settlement of debts which there is no auditor to detect and no claimant to demand. . . . A short time ago I was speaking to a lady about some accounts of a

charitable institution, which (as I said) had been allowed to get into a muddle. "Ah!" she replied, "I often think muddle is the hysteria of dishonesty, and sometimes simulates the real complaint so closely that it is difficult to make an accurate diagnosis." Do let me strongly counsel two things: (1) Always associate some faithful layman with you in all money matters; (2) Always publish in some way or other . . . the accounts of all such money matters.'[1] These remarks apply not only to clergy, but to all who have anything to do with Church funds. Every one must know of instances that have ended lamentably beginning in the use of money in trust. It is not only with regard to money that there is this dishonesty, the reckless use of coal and gas in some institutions and colleges, carelessness in postage and petty cash, when they affect Church funds, come very near to sacrilege. At the same time there is a scrupulosity that is ridiculous—the counting the number of coins, the pursuit of every farthing to its ultimate object, the excruciating appeals for money, as though money wrung from the unwilling is likely to have God's blessing upon it. All such things are

[1] *Lectures on Pastoral Work delivered in the Divinity School, Cambridge*, 1883, p. 17.

on the other side. Money—a word of doleful import to the Church, whether in its abundance or its scarcity. Judas, Ananias, Simon Magus are names that we recall with horror. We cannot wonder at the S. Francises and S. Bernards who would have none of it. One cannot wonder that one of the few individuals whom we are told Jesus loved was bidden to sell all he had and give to the poor.

## CHAPTER XXI

### THE CHURCH AND DISSENT

At the present moment there is scarcely a more crucial subject than the relations of Church and Dissent. Whatever is said, except mere platitude, can scarcely fail of giving offence in one quarter or another. The relations between the Church and those who have left it are strained. There is anger on both sides; but at all events anger shows life. One who writes upon the subject is in danger either of being influenced by prejudice or of being enervated by the attempt to avoid prejudice. Yet there was never a time when it was more necessary that the subject should be dispassionately considered; the prominence given to it in the Press (cf. letters in the *Times* on 'Church and Chapel'[1]) is evidence of the public concern in this matter. That, however, is of little consequence by the side of the opportunity freely

[1] Sept. 24, 1904, a leader appeared on the subject; letters followed Sept. 27, 30; Oct. 1, 4, 13.

taken by the common enemy to blaspheme. For Christian people to 'bite and devour' one another is not a helpful object-lesson in the cause of Christ. There is a story somewhere of a priest, who was trying to convert a Jew, being appalled on hearing that the latter intended to visit Rome, which was not then the best exponent of the Christian virtues. He made up his mind that any further efforts on his part would be hopeless. To his astonishment the Jew returned converted to the Catholic faith, and gave as the reason of his conversion that there were so many abominations in the Church at Rome that it certainly must have perished years ago but for the protection of the Almighty. At the present moment the story is apposite. If anything is written that offends anybody, nothing is further from the intention of the writer. The matter is not a personal one, and must be approached in the fear of God, and of no one else.

A history of Nonconformity is beyond the scope of this work, though its study, as well as of that of the Church, is eminently necessary, as is fully recognised on both sides. We must know why men went out from us; and it would be well to ask the question whether the same reasons prevail at the present time. It would

be well to ask, too, why the Church, which is the most comprehensive of all Churches, which kept within its fold at the same time such different minds as those of Pusey, Maurice, Jowett, Keble, and Kingsley, should be the Church from which the largest number of sects has separated. It should also be asked whether the Church has dealt with the subject in the way that past history, beginning with the Acts of the Apostles, has shown to be the best way of dealing with it. These are questions, however, with regard to which no individual answer will carry much weight, but they should be in the minds of all who are distressed by the many rents in the seamless robe of Christ, of all who are conscious of the harm, for which we are in part individually responsible, that these divisions cause to the work upon which we have been sent.

Is it not too often forgotten that heresy is a sin from which in the litany we pray to be delivered, that S. Paul classed it amongst those evils which they who do 'shall not inherit the kingdom of God,' and to which S. Peter applied the epithet 'damnable' ('sects of perdition,' R.V. Marg.). Do we remember that the word 'heresy' simply means choosing for one's self; therefore is selfishness—selfishness of the mind, far worse than selfishness of the body or appetites? Heresy is encouraged in civilised times

by the easiness of life. A man has his own way about sensuous matters; his body, in this instance, as in many others, leads his mind. Why should he not think what he likes, when he eats and drinks what he likes, when his mode of progression to town is in his own option, not compulsorily upon his feet as it once was? Moreover, he thinks what he likes about politics, why not about religion? Civilisation has driven out much of the discipline of life, and with it the discipline of thought. Further, the misuse of the 'blessed heritage' of freedom of thought has produced immense evil. Why should our minds be free to run riot as they please, when our hands are not, nor our other members? Liberty of thought is a great blessing for the man who is capable of using that most dangerous of all weapons in the right way; it is the exact opposite for the man who cannot. 'He made thee free, noble He could not, for nobility is impossible after liberty.' There was freedom of thought in Israel when 'the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel, but every man did that which was right in his own eyes.'[1] We know what was the result of that

[1] Judges xvii. 5, 6.

freedom. Freedom is a good thing, and none would be so unpractical and antiquated as to wish to restore the old days of persecution for matters of faith, though the prayer in our litany that God will give the magistrates grace to maintain truth dates from the days when it was part of their legal duty to burn heretics. And we must all of us remember that the first sentence of death for heresy was perpetrated by the laity against the protest of the Church. We must bear these facts in mind, because we are going very fast the other way. We are told on high authority that some change must be made about the *Quicunque Vult*, and the state of mind we have drifted into perhaps makes that advice opportunist, having regard to the spirit of the time, expedient in order 'to please men'; but the truth of that creed remains the same, and the necessity of it was never more evident than at present, though it seems to the ordinary Englishman an instrument of warfare as antiquated as the old blunderbuss in comparison with the latest rifle from Woolwich. This is not the Church's fault, it will be alleged—but is it not the Church's fault? Nearly every form of dissent, perhaps every form, has arisen from some grievous mistake of the Church itself. Congregationalism was a punishment for the neglect of the lay voice;

Plymouth Brethrenism for infrequency of the Holy Eucharist; Wesleyanism for the disuse of the minor orders in the Church; the Baptist schism, or Anabaptist, as the name rightly is, from lack of teaching about baptismal grace, and so on. Again, what has been the attitude of the Church with regard to these grievous errors? It is only necessary to read the speeches at any Church congress or conference on the subject of the Church and Dissent to see that the tone is miserably apologetic, in the modern sense of the word, not, unfortunately, in its true sense. 'We must be conciliatory,' we are told, and what is the result? There have been few periods in history when hatred against the Church was less controlled. Charity let us have by all means, with regard to the persons who are opposed to us; but the utmost charity cannot demand any compromise of principle. One can imagine S. Paul's language had he been asked to compromise with the Judaizers. Error flourishes most when its sinfulness is not pointed out, perhaps not believed. The words stretched across the doorway of the tent of a prominent religious meeting, 'All one in Christ Jesus,' suggest a strained interpretation of S. Paul's words, not what he intended, and show the danger of disconnected quotation. He is inviting to unity, and gives as a reason that

by baptism all are 'one man' (εἷς ἐστε not ἓν ἐστε). But no one doubts that those who assemble in that tent are earnest in their love of the Lord Jesus, however restricted their views may be about the Holy Catholic Church.

Apology, again in its modern sense, is useless at the present time with regard to dissent: the firm assertion of the truth is the first necessity. Dissenters will never come back to us by any effort of our own. Even Dr. Pusey's attempt was a failure. They left us of their own will—they must come back to us by the same way. There was no adequate reason for their leaving us. We leave the door open; we need not stand there and entice them to come in; our Master never told us so to do; herein has been our weakness. Nothing but sheer apostasy can justify separation from the Church. No doubt the Church was in error when the sects left us; but the Church of Corinth was in error, the Churches of Asia were in error, grievous error, when the message of our Lord came to them, but there was no question of separation. The Church has, unhappily, often been corrupt in its long history; that is no reason for desertion, but for reformation. S. Paul did not start a separate Church from S. Peter, but withstood him face to face; that is what we have to learn to do. No

one wishes to deny that the grace of God has worked marvellously with the sects, which is a great proof of the reality of the grace of God. That is a matter for rejoicing; nor is the reason of it hard to discover: it is because the Church itself was not blameless when the sects departed from us. But we must also remember, as Matthew Arnold wrote, an unprejudiced witness enough: 'A Christian is inexcusable in breaking with the Church, except for a departure from the primal ground of her foundation. Let every one that nameth the name of Christ depart from iniquity.'[1]

It concerns Church folk very much what is the reason of the increasing animosity of the sects against the Church, and a great deal of the success or failure of our Church work in the future will depend upon our understanding of that subject. It is to be hoped that the correct reason was not given by Mr. Winterbotham in the celebrated debate on the Education Bill of 1870. 'A habit of watchful jealousy, a readiness—I confess it—to take offence, sometimes irritation, occasionally even open strife—these are the normal relations of dissent to the Church in many parishes in the land.'[2] If this describes the attitude of dissenters

[1] *St. Paul and Protestantism*, xxi.

[2] *Report of the Debate on Education Bill of* 1870, p. 59.

now, centuries must elapse before there is any prospect of reunion—but the words are their own. A prominent reason seems to be that dissent is losing hold of the old tenets for which it separated from the Church, that 'the downgrade' against which Spurgeon so strongly protested has not been arrested, and dissent has become more and more political instead of spiritual, as Matthew Arnold prophesied it would so long ago as 1870.[1] But the chief reason of all is that the evil of division in itself is not sufficiently recognised.

Of course the great *crux* is the historic episcopacy which the Church cannot possibly give up. Many times has an easy way out of this difficulty been suggested. So long ago as 1689 the proposal of Tillotson and Stillingfleet suggested a method by which no man would lose touch with his work in the past.[2] A somewhat similar pro-

[1] 'I prophesy that within twenty years they (the Wesleyans) will be keen political dissenters.'—*St. Paul and Protestantism*, xxxii.

[2] The seventh *proposal for comprehension* was: '7. That for the future none be capable of any ecclesiastical benefice or preferment in the Church of England that shall be ordained in England otherwise than by bishops; and that those who have been ordained only by presbyters shall not be compelled to renounce their former ordination. But because many have and do still doubt of the validity of such ordination, where episcopal ordination may be had and is by law required, it shall be sufficient for such persons to receive ordination from a bishop in this or the like form: "If

posal was made by the chairman (Rev. W. Hay M. H. Aitken) of the Reunion Conference at Grindelwald about the year 1892.[1]

Believing as Churchmen do that the historic episcopacy is vital to the very existence of the Church, it follows that the position of those ministers who have not been so ordained is materially affected. With regard to this subject it will

thou art not already ordained, I ordain thee," etc. ; as in case a doubt be made of any one's baptism, it is appointed by the Liturgy that he be baptized in this form: "If thou art not baptized, I baptize thee."'

[1] 'I went on to say that with us episcopacy is a matter of conscientious conviction, and I asked, "Is hostility to episcopacy equally a matter of conscientious conviction with you, or is it merely that you do not see that such an order is necessary? If the latter is your position," I asked, "would you be prepared for the sake of union to welcome the presence of a bishop at your ordinations, so that for the future, at any rate, all your ministers might have episcopal as well as presbyterian ordination? And would you further be disposed to accept Confirmation as the ordinance whereby your young people and others should, to use your own phrase, 'join the Church'?" The suggestion did not seem to meet with much favour from the two most prominent ministers of the older denominations who were present, and whose attitude might best be indicated by the familiar quotation, "*Timeo Danaos et dona ferentes.*" But we were treated to a very different utterance in the evening, when Mr. Hugh Price Hughes, who I think I may say represents all that is most progressive and liberal in Methodism, stated in the most emphatic way that he saw no objection to the acceptance of some such proposal as I had sketched, and I believe that this feeling of his is shared by a very large number of Methodist ministers.'—*Report of Nottingham Church Congress*, p. 200.

be more effective to quote the words of Bishop Gore, which will at least meet with respect. In the 'conclusions and applications' of his book on *The Church and the Ministry* (p. 313, ed. iv.) he writes: 'It will appear at once as a consequence of all this argument that the various presbyterian and congregationalist organisations, however venerable on many and different grounds, have, in dispensing with the episcopal successions, violated a fundamental law of the Church's life. It cannot be maintained that the acts of ordination, by which presbyters of the sixteenth or subsequent centuries originated the ministries of some of these societies, were covered by their commission or belonged to the office of presbyter which they had duly received. Beyond all question they "took to themselves" these powers of ordination, and consequently had them not. It is not proved—nay, it is not perhaps even probable—that any presbyter had in any age the power to ordain. But it is absolutely certain that for a large number of centuries it had been understood beyond all question that only bishops could ordain and that presbyters had not episcopal powers; and no exceptional dignity belonging to any presbyter-abbot had ever enabled him to transcend the limits of his office. It follows then, not that God's grace

has not worked, and worked largely, through many an irregular ministry where it was exercised or used in good faith, but that a ministry not episcopally received is invalid, that is to say, falls outside the conditions of covenanted security, and cannot justify its existence in terms of the covenant.'

There is at the present time an uneasiness amongst the more violent and least responsible opponents of the Church which seems to betray a troubled conscience. There is an anxiety to count unofficially the people who go to church, whilst an official religious census is resented with warmth. The unconcealed motive of spoliation as the reason for disestablishment, and the admission that disestablishment without disendowment 'is not worth the candle,' are suspicious. The suggestion that disestablishment would be 'good for' us; the acidity of rhetorical and literary effusion; the choice of any weapon against the Church; the activity so abundantly displayed to use every political subject for that purpose; the rejection of discussion of compromise when offered even by the highest ecclesiastical authority; the avowed preference for purely secular education to the simplest Church teaching; the prominence given in the dissenting press to the wrong-doing

of any evil priest; the impatience of dissenters at the term 'schismatics';—all these things and many others show that the 'Nonconformist conscience' is disturbed. They may be signs for good, pray God they are! but they show every Churchman the necessity of being able to give a reason for the faith that is in him, for being on his guard against secret attack when he speaks with his enemy in the gate, and for understanding the methods and aims of those who force upon us the fact that they are enemies. Meanwhile there are many who call themselves Churchmen who are weakening the cause of the Church; those, for instance, who accept the word 'sect' as a fitting description of the Holy Catholic Church; those who talk about the 'invisible Church'—an unscriptural idea; those who do not know the various reasons why the Nonconformist sects have left the Church, whose ignorance is often nearly as abysmal as that of those dissenters who do not know the reason why they are not Church people. There is need for more study of the Prayer Book, more acquaintance with such books as Canon Curteis's *Bampton Lectures on Dissent* and Bishop Gore on *The Church and the Ministry*, more firmness in the faith once delivered to the saints. Joinville says in his *Memoirs of*

*Louis IX.* that the only thing a layman has to do with a heretic is to run his sword into him as far as it will go. That spirit, thank God, has departed, but we cannot help foreseeing that the time may come when methods of defence and perhaps of offence will be imperative, not for our own sake, not even for the Church's sake alone, but for the sake of Him Who stands at the beginning of the ways and asks, as He has ever asked, that question which none has answered yet, nor will until the end comes: 'When the Son of Man cometh, shall He find the Faith on the earth?'[1]

The answer to the question will neither be found in writing nor talking. Union is hindered rather than promoted by glossing over real differences; most is done for union by going straight on, maintaining the truth and acting upon it, by work in the mission-field, the school, the club, the brigade, the hospital; in all works of faith, hope, and charity. We had best prepare for that strife which Bunsen foresaw years ago, by setting our forces in order, by suppressing disloyalty at both extremes. If the Church of England is to be the great conciliator in the future, if it is to occupy such a goodly heritage as Bishop Lightfoot, for

[1] S. Luke xviii. 8, R. V. Marg.

instance, foresaw, we must prepare for that triumph not by verbiage nor squabbling, but by obedience to the command 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' Privately for each individual, especially laymen, that is what there is to do. What the Church collectively will have to do under the promised guidance of the Holy Spirit is in His guidance, and will be revealed at the proper time.

## CHAPTER XXII

### LESSONS FROM THE PAST

It is beyond question that the greatest hindrance to Church work is to be found in 'our unhappy divisions.' Let us look back to the Middle Ages. The Church then claimed and exercised a complete control over the minds of the people; none doubted there was *one* Church, and that Church the mother of all, bad and good alike. Were a man never so disreputable, the Church was his own Church. A scoundrel like Benvenuto Cellini, while running away from the police officers, would pray violently and cross himself furiously in the hope thereby of escaping punishment that he knew to be deserved; sinners would go to confess sins they were about to commit in the hope of getting absolution beforehand; women in Brittany would make pilgrimages to petition God to send a good harvest of shipwrecks. All very dreadful we say, but far from dreadful that the very worst should

recognise God and His Church, instead of, as now, thinking of neither. The common conception of the Church by the man in the street is that it is an institution for the good, not for the bad; in his mind is the fixed belief that our Lord came to call the righteous, not sinners to repentance. In the Middle Ages, however bad a man might be, he recognised himself as the son of God, a member of Christ's body. He might indeed be excommunicated, and he felt that punishment sorely, however high his position in the world might be, even if he were a king; but the door of penitence was always open to him, and he knew where to find that door. 'Very few even among the worst wholly repudiated their religious duties. If the voice of conscience only sounded in their ears, they knew at once how to follow its guidance. Great sinners easily turned into great saints. They had not to learn what religion was. They had only to act according to their convictions, to obey claims which they recognised.'[1] There were not a hundred different organisations, each claiming to be better than the rest; a man had not to make the choice as to which sect he should patronise—there was but one Church, and that the Holy Catholic Church. There were heresies

[1] Wakeman, *History of the Church of England*, p. 181.

of course; there were schisms many; they did not, however, want to go away from the Church, but to bring the Church to them. The most ardent reformers at first did not contemplate separation. Even for half a century after the Reformation the most violent of the Puritans did not mean to leave the Church, but to capture it; finally they were *driven out.* In the Middle Ages the Church was a very real institution to the layman whether bad or good. It gave him all the education he could get, it consecrated his particular trade; his craft or guild was a religious institution having its chapel and altar. He was present at mass, the Church ministered to him in death, and prayed for him when dead, however evil he had been. If he wanted to do any religious work there were lay brotherhoods everywhere with distinct work of ministering to the sick and needy or of burying the dead. If he wanted to devote himself entirely to good work, the monasteries were associations of laymen (at first entirely so) where he might find opportunities of using for God and man any advantages he might possess of mind or body or means. If he could read and had the means, the Church put into his hands his prayer-book, the prymer, in English or English and Latin, containing many prayers for private use, preparation for Holy

Communion and thanksgiving after it, the daily offices, the Creed and Commandments, and the duty of a Christian man, penitential psalms and litanies, and much other matter. Religion was then to the layman something very near at hand, intimately bound up with his daily life.

Yet all this was swept ruthlessly away, and why? For a multitude of reasons, but chiefly because the foundation of this grand and stately building had been weakened. The visitor to Beauvais has before him a symbol of what happened. The great central tower, built too high, perhaps with some pride, has fallen and destroyed the nave; but the choir remains, the altar remains, whilst folk point vaguely to where, in the distance, the great west door once stood; but what remains may be restored, in more humility and usefulness. We must consider some of the more obvious causes which led to the break up of the weather-beaten building, because its fall led to a wrong conception in the popular mind of the work of the layman in the Church, which has lasted for centuries.

The notoriously unholy lives of some of the popes and other ecclesiastics, whilst their claims increased in proportion, could have but one result. The Church lost authority over men's minds, just

when it needed that authority most, by not keeping up to its high aims and objects; it is difficult to maintain purity of faith when there is not purity of life. There happened to the Church what might have been expected, as she was of divine institution and divinely led, and what would not have happened had she not been divinely led. She was punished, and severely punished; nothing was less expected than the Reformation. We may now be able to trace the causes easily enough, but at the time they were unobserved. Another reason which affects our present subject is that the Church did not keep up with the times. It maintained in worship the use of Latin for about a century and a half longer than it ought to have. It was utterly bewildered by the new ideas of the Renaissance, when it might have used that movement for good. It had no policy of its own against the revival of pagan thought; it presented no united front, but wavered and hesitated. The Church should have been a moral and spiritual guide. Never since the incursions of the barbarians had the ship of the Church sailed in such dangerous waters, not from storm but fatal calm; and when she most needed an Athanasius at the helm, she was guided by a Borgia. None seemed to be able to distinguish

what was good from what was bad; but, on the whole, the policy, if there was any, was reactionary, so the thoughtful layman was alienated.

The same result followed from its treatment of printing. The first printed books were all religious—bulls, bibles, missals; but very soon the printing-press was used to disseminate ideas hostile to the Church. It tried to destroy them, a fatal mistake which only made the books more valued and more sought for. 'To be on the *index expurgatorius* is probably still the best advertisement for a book. Far better would it have been to have done more in the way of counteracting evil literature. This policy not only alienated but exasperated the thoughtful, and made people anxious to see the forbidden books. In these ways the Church lost its hold over the souls and minds of men; when most needed it was neither a spiritual nor an intellectual guide. The reliability, even the respectability, of the authority that had been supreme were questioned and questionable. There is no doubt that both the dissolution of the monasteries and the excesses of the more violent reformers met with the approval, not indeed of the poor and the yeomen of England, but of laymen of the upper classes. 'It may suffice to say that unconscious advantage was taken of a general

anti-monastic tendency in the middle and upper classes, to which must of course be added causes to be found in the state of the houses themselves and in their relation to the general social advancement of England. There had certainly been a decline in the position of the houses, or rather they had not advanced with the rest of the kingdom. The larger had absorbed the smaller; the difficulties of wealthy absenteeism had been introduced; the old superiority of monastic agriculture was waning; monasteries were often subjected to petty annoyances by their neighbours. Their importance in a word had declined.'[1] There were many other causes which led to the alienation of the laity, such as the drain of money to Rome, the intrusions of foreign ecclesiastics, and corruption of doctrine. Hence in the most critical period in the history of the Church of England, the first half of the sixteenth century, the king and laity had all the power and were against the Church. The Reformation in England was far more the work of laymen than of clerics, it was begun by the king. Reformation was absolutely necessary and inevitable; what is to be regretted in it, and everlastingly regretted, is that it brought

[1] W. A. J. Archbold, *The Somerset Religious Houses*, Cambridge Historical Essays, No. VI. pp. 2, 3.

with it division and the seeds of division. This was not the fault nor expectation either of the clergy or laity in England; the Church of Rome has but itself to thank for that. There was but one course open to prevent division, that was the summoning of a General Council in which there might be a proper representation of the mind of the laity. This was the hope of the reformers themselves, but was the last step that the Church of Rome was likely to take; the Council of Trent was in no sense general.

This matter is important because since the Reformation the attitude of the laity to the Church has completely changed; that is, of the laity as a body, not of the best of them, but of the *οἱ πολλοί*. In the first three centuries the Church had to fight the State, and it won. Then came a time when broadly speaking the two went hand in hand; then the Church usurped authority over the State, and became proud and lifted up. This was inevitably followed by the reaction from which we are still suffering, that the State has usurped authority over the Church. What we want to restore is that the two should again go hand in hand without rivalry or jealousy.

What is the remedy? It is no use sighing over a dead past; it is far less use everlastingly

trying to stitch old patches on to a new garment. The remedy is to be found in work. It is always the case that the least active partner is most anxious to assert his authority. What has been lost by laziness may be regained by work. Not in theological discussions, not in the power of parliament, not on the public platform, much less in the press, is the remedy to be found; but it is to be found in such practical exhibitions of the spirit of Christ as the Universities' Mission to Central Africa, in the Oxford House, in the Lads' Brigade, the Army Guild, and wherever there is work real and true. We need to know that the division of 'the Church and the laity' is altogether misleading and unreal; the laity are the Church. We want, too, to realise the idea under which the Church was first preached by our Lord, viz. as a kingdom. He has not two kingdoms, one of clergy and one of laity; there is but one kingdom, and to be doing one's duty in that kingdom will bring with it personal devotion and obedience to the King. It is this want of obedience to the King which hampers and cripples the hands that should be active, which frightens the minds that should be thinking for Him, frightens them with bogies, bogies of Rome, bogies of science. It is this want of obedience to the King which

has caused the cardinal sin of the present day—selfishness in religion: the idea that we go to church for our own sake, not for His; the idea that in the Blessed Sacrament we go first of all to get something for ourselves, instead of to join in the everlasting chorus of praise which rises from all created things to the throne of Him Who will put all things in subjection under His feet. When a man neglects worship because he does not like something in it, when he thinks first of all whether something is 'high' or 'low' or 'broad,' it is evident that there is much to be done, much to be learned, before the work of the King will be performed in the spirit and with the success that He desires.

# APPENDIX I.—KELHAM HOUSE LIST.

| Numbers are here substituted for Names. | MON. | TUES. | WED. | THUR. | FRI. | SAT. |
|---|---|---|---|---|---|---|
| 1 | .. | .. | | .. | .. | Collect wood |
| 2 | Garden | .. | | F. (football) | .. | Collect wood |
| 3 | Chop wood | F. | | Library | F. | .. |
| 4 | .. | .. | | .. | .. | .. |
| 5 | Ptg. (printing) | F. | | Ptg. | F. | F. |
| 6 | .. | .. | | .. | .. | .. |
| 7 | .. | .. | | .. | .. | .. |
| 8 | F. | .. | | .. | .. | F. |
| 9 | F. | Writing | | Music | Music | F. |
| 10 | F. | Pack books | | .. | .. | F. |
| 11 | Gravel | .. | | Garden | .. | Saw wood |
| 12 | F. | Duplicating | | Chapel seats | Garden | F. |
| 13 | F. | Library | | Music | Staining | F. |
| 14 | F. | Field | | F. (ref.) | .. | F. |
| 15 | Library | F. | | Field | Saw wood | |
| 16 | F. | Cobbling | | Tinkering | Network | F. .. |
| 17 | F. (ref.) | Sort lectures | | No. 1 kitchen | F. (ref.) | Size tables |
| 18 | Library | .. | | Garden | .. | Library |
| 19 | F. | Field | | No. 1 kitchen | Saw wood | F. |
| 20 | F. | Field | | Field | Chop wood | F. |
| 21 | Gravel | F. | | Library | F. | Chop wood |
| 22 | .. | .. | | .. | .. | .. |
| 23 | .. | .. | | .. | .. | .. |
| 24 | Garden | F. | | Garden | F. | F. (ref.) |
| 25 | Cobbling | F. | | Cobbling | F. | Cobbling |
| 26 | Garden | F. | | F. | Garden | Garden |
| 27 | Ptg. | Ptg. | | Wood | Ptg. | Ptg. |
| 28 | .. | F. | | .. | F. | .. |
| 29 | F. | Chop wood | | Pails | F. | Collect wood |
| 30 | Yard | F. | | F. | Staining | Collect wood |
| 31 | Yard | F. | | Staining | F. | Varnish tables |
| 32 | Carpentry | Carpentry | | Carpentry | Carpentry | Carpentry |
| 33 | Wood | Duplicating | | F. | Wood | Saw wood |
| 34 | F. | Varnish windows | | Varnishing | F. | Varnish windows |
| 35 | F. | Carpentry | | Carpentry | Carpentry | F. |
| 36 | Wood | Ptg. | | F. | Ptg. | F. |
| 37 | Wire-netting | F. | | F. | Duplicating | Garden |
| 38 | Tinkering | F. | | F. | Bicycle shop | F. |
| 39 | Carpentry | F. | | Carpentry | F. | Carpentry |
| 40 | Wood | F. | | F. | .. | F. |
| 41 | Garden | F. | | F. | Wood | F. |
| 42 | Wood | Scullery | | F. | Garden | Sort lectures |
| 43 | F. | Wood | | F. | No. 2 kitchen | F. |
| 44 | .. | .. | | .. | .. | .. |
| 45 | Gravel | F. | | Pails | F. | Wood |
| 46 | F. | Wood | | Wood | F. | Paint beds |
| 47 | F. | F. (ref.) | | Ptg. | Ptg. | F. |
| 48 | Gravel | Wood | | F. | F | Scrub tea-room |
| 49 | F. | Wood | | F. | Garden | Wood |
| 50 | Yard | Wood | | F. | No. 2 kitchen | Carpentry |
| 51 | Wood | Scullery | | F. | Garden | Scrub tea-room |
| 52 | F. | Wood | | No. 1 kitchen | F. | Carpentry |
| 53 | F. | Library | | Oil house | Wood | F. |
| 54 | F. | Garden | | F. | .. | .. |
| 55 | Gravel | Mark chairs | | Wood | F. | Library |
| 56 | Wood | F. | | Pails | F. | Music |
| 57 | F. | No. 3 pantry | | F. | F. | Scrub tea-room |
| 58 | Gravel | F. | | Pails | F. | .. |
| 59 | Garden | Wood | | F. | Wood | Garden |
| 60 | Wood | F. | | Pails | F. | Scrub tea-room |
| 61 | Wire-netting | F. | | Garden | F. | Garden |
| 62 | Carpentry | Carpentry | | F. | No. 2 kitchen | F. |
| 63 | Yard | F. | | .. | .. | .. |
| 64 | Gravel | Tea-room | | F. | Wood | Scrub tea-room |
| 65 | F. | No. 3 pantry | | Grinding | Wood | F. |
| 66 | Wood | Knives | | F. | Tea-room | Garden |
| 67 | F. | Knives | | .. | F. | Scrub tea-room |
| 68 | Yard | F. | | F. | F. | F. |

# APPENDIX II

## OXFORD HOUSE

The following description of the origin of the House from a speech by Dr. Lang (Bishop of Stepney) will be interesting :—

The birth of the movement, he said, took place in 1883, at a meeting which was held in a room in St. John's College, Oxford. There were present a number of men who had since become well known. Mr. Arthur Acland, some time Minister for Education, attended it, and also Mr. Michael Sadler, who was now engaged in preparing special reports for the Education Office, Mr. Anthony Hawkins, better known as 'Anthony Hope,' Mr. Spender, the present editor of the *Westminster Gazette*, and himself. They heard read a paper by one who was described to them as a man who had great experience in social work in East London—a certain Mr. Barnett, then vicar of St. Jude's, Whitechapel, and now known to all as Canon Barnett, warden of Toynbee Hall. He sketched an ideal of what he called University settlements, and he had done perhaps more than any man to conceive and help forward the movement for linking the Universities with the industrial life of the East End of London. To some extent the paper covered old ground, for in 1869 Edward Thring had started 'school missions,' first in North Woolwich and then in Poplar, but Canon Barnett was the first to inspire men with the definite object of going with what they had gained at the Universities in fellowship and comradeship to the dwellers in East London. As a result Toynbee Hall was started. But up to that time the idea of University settlements was apart from, though not antagonistic to, the life of the Church. The religion at Toynbee Hall was not to be one of creed or worship, but of social service. Therefore a meeting was called by the then warden of Keble College, now bishop of Rochester, and

the men who responded to his invitation listened to two speakers—Bishop Walsham How and Miss Octavia Hill. That gathering resulted in the determination that, not in any spirit of rivalry, but in one of comradeship, another settlement should be started, where the inspiring force should be the creed and worship of the old Church. So from small beginnings the Oxford House at Bethnal Green was started. Every day he saw in its results and in the actual life in the House the admirable work which was being done. To him personally East London would be a place with a great deal less brightness and hopefulness if from any cause Oxford House were removed or the work were to languish. (*Times*, Jan. 19, 1903.)

## APPENDIX III

### SKETCH OF THE COMMUNITY OF THE SISTERS OF THE CHURCH

Chapter I. of the Rule of the Community so fully explains the spirit of the Order that we will preface this sketch by giving it in full:—

*Of the Aim and Purpose of the Order.*

'The Religious Community of the Sisters of the Church has been founded to promote the honour and glory of Almighty God, and the extension of His Kingdom upon earth.

'To fulfil this high aim and purpose the Sisters shall seek:—

'*First*, To perfect holiness in the fear of the Lord, that, more and more united to Him by faith and love, they may become His especial instruments, and be strengthened to fulfil His gracious designs.

'*Secondly*, They shall strive by prayers, alms-deeds, and personal influence, to bring all within their reach to know

and love God, and to live as faithful members of the Holy Catholic Church.

'Their distinctive appellation—*Sisters of the Church*—shall serve to remind all who enter the Order of the exalted service to which, by the Voice of God, they have been called, and shall help to deepen the self-surrender with which they consecrate themselves to labour for the Glory of God and the good of their neighbour.

'The Community shall have charge of Schools, Orphanages, Hospitals, and other Works of Mercy. And the Sisters shall consider their call to instruct the ignorant, feed the hungry, and tend the poor and suffering—both in their temporal and spiritual necessities—as a precious opportunity of showing forth their love to Jesus Christ by serving Him in His members, bearing ever in mind His gracious words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."'

The community of the Sisters of the Church had its origin in the Church Extension Association, a missionary society begun in 1863 by Miss Emily Ayckbowm, then living at Chester. While still a girl she withdrew as far as possible from social amusements and gave herself to work for God; at first in her father's parish (Holy Trinity), and then with the object of extending the Church among the very poor in other ways. Gradually she drew friends to work with her, under the name of Members of the Church Extension Association, with the simple rules still in use, viz. a daily collect, a small annual subscription, and work for the objects of the society according to circumstances.

A move to London for private reasons opened a larger sphere for the little society. Ragged Sunday-schools, commencing with hot tea and large buns for the famished little scholars, were instituted, with instruction on the lines of what is now known as the 'Catechism.'

An embroidery room was established for the benefit of missions at home and abroad ; Sunday-school leaflets, catechisms, and hymn books were compiled, and a small depôt opened for the sale of religious books, etc. In 1870 Miss Ayckbowm was received by the Rev. R. C. Kirkpatrick as the first novice of a new community to be known as the Sisters of the Church.

From that time the Church Extension Association has centred round the community. The sisters organise and are responsible for the works carried on, the members unite with them in prayer and labour as they are able. The advantages of such a union are evident. The sisters can rely on the help and prayers of thousands of fellow-workers, to each of whom the mother-house is a centre, where they may count on a welcome, and take their share in the devotional and active work at headquarters, as well as forward the aims of the society in their own homes.

For some months the Mother Foundress lived alone, with a faithful old servant, in the small house in Belgrave Road, Kilburn, where she had become a sister, still carrying on the work of the Church Extension Association as its head ; and here several members followed her example and dedicated their lives to God.

When the house in Belgrave Road was outgrown, 27 Kilburn Park Road, still the office of the Association, was bought, and two adjoining houses also as the community increased. The then Bishop of London (Dr. Jackson) gave his approval and blessing to the new community, and duly licensed the Rev. R. C. Kirkpatrick as chaplain.

It has always been considered by the sisters as a remarkable coincidence that the community was founded in the year 1870, when the elementary education of England was revolutionised by the Act which created board schools.

In the extension of the Church, education must always hold a foremost place ; and so it was that the first work of

the little community, with the exception of a convalescent home at Broadstairs, was a girls' and infants' school for St. Augustine's parish, Kilburn, of which Mr. Kirkpatrick was, and still is, the vicar.

A site was secured opposite the home, and several sisters obtained the certificate of the Education Department, being the first English sisters so to qualify themselves for the education of the poor.

For more than ten years, however, this was their only day-school. In it many sisters and orphans were trained as teachers, the number of scholars rapidly increased, an upper grade department was formed, and the building was much extended. It is now educating over 1200 children.

Meanwhile other work was developing—*e.g.* mission work among the poor in Shoreditch, Lisson Grove, and Kilburn, demonstrated the crying need of a convalescent home for children. A house was hired at Broadstairs for this purpose, at first opened during the summer only, for children of the 'Bun Schools.'

Then the dreary, and at that time often suffering, lives of children brought up in workhouses led to the foundation of orphanages of mercy, and as those children also needed sea-air, often all the year round, to enable them to grow into healthy girls, the little house at Broadstairs was no longer closed for the winter, and a second and a third were added during the summer, till the 'big red pile' on the cliff, known as St. Mary's Home, was built with the help of friends and opened by Princess Frederica of Hanover in 1884. Here orphans and convalescents muster during the summer to the number of four hundred at a time. A spinal wing for sixteen children was added to the house in 1894 by a benefactor, and has proved of great value. A smaller home for the same object was built for the society in 1890 by the Misses Ormerod at St. Anne's-on-Sea. A new wing was added in 1904, raising the accommodation to one hundred.

The orphanage work meanwhile grew apace, constant

applications were received, and in 1880 the present orphanage and sisters' home were opened. A large chapel, suitable for the mother-house of the society, has been added since, as well as another wing. A second large orphanage has been built in Paddington, and several smaller ones have been given to the society, in all containing some four hundred children. About a thousand boys and girls have gone out into the world; many are married, others are in service, teaching, business, or working at various trades and occupations in England and the colonies.

Work among labouring and unemployed men was begun in 1879, when the construction of the North London Railway imposed upon mission workers the necessity of coffee-houses and reading-rooms for navvies. Restaurants for working-men followed, then food-trucks for labourers at the London and St. Katherine's docks, and day and night shelters for the unemployed. Mission services and teas on Sunday afternoons for men continued the work, and these are now carried on during the winter at Kilburn, Shoreditch, Birmingham, Bristol, and Hull, as well as at Sydney and Perth in Australia. On Good Friday 1904, at Kilburn, some thousand men assembled for the lantern service, and not many less on Easter Day.

In 1881 the book depôt in Paternoster Row was opened, also mission-houses at the London docks, Rotherhithe, South Bromley, and Victoria Park.

Parochial mission work has also been carried on for many years by the community in Shoreditch, Lisson Grove, Whitechapel, Chalk Farm, and three parishes in Rotherhithe; also an accident hospital and dispensary at Rotherhithe. Workrooms for poor women, and depôts for the sale of clothing, have a regular place in the mission work of the society, as well as halfpenny dinners for the poorer scholars in the day-schools.

The date of General Gordon's death fixes the year when the school work began to develop largely. In 1885 the

Gordon Memorial School was built, followed in rapid succession by Wilberforce and Keble Memorial Schools and Princess Frederica School. The 'Old Palace' at Croydon, given to the society by the Duke of Newcastle, was opened as a higher grade school in 1888. This year (1904) it has been accepted by the Board of Education as a secondary school. St. John's School at Nottingham was about to be transferred to the Board in 1888, when the society intervened and carried it on at considerable expense for fourteen years. Schools were also built from funds raised by the community at York and Salisbury to supply accommodation required by the Education Department, and so obviate the necessity of board schools. Saltram Crescent School, transferred later to Wordsworth College, in Shirland Road, was finished in 1893. (This was sold to the Technical Board, L.C.C., in 1902.) A higher grade school was built and opened in Liverpool in 1894.

Three petitions for voluntary schools were worked partly by post, partly by personal effort, during these years, when the fate of Church schools appeared to be hanging in the balance, and a general surrender of schools was expected all over the country. It has been said that these petitions, by arousing hope and enthusiasm for the great cause of religious education, had a share in the revival of the struggle in which religious schools have regained some of the rights which seemed lost during the first ten years of the reign of the school boards.

The working of the petitions, with other causes, led to the opening of a number of centres of the society for education or mission work at Birmingham, Nottingham, York, Liverpool, Leeds, Hull, etc., etc., between 1887 and 1890; and then at last, in 1890, the community was enabled to send out sisters to labour for the extension of the Church in our colonies.

Toronto, by way of Montreal and the mighty St. Lawrence, was chosen as the first city in which to work; and it was

considered a happy omen by the pioneer sisters that they set foot in Canada on the patronal festival of the community—S. Michael and All Angels.

Immediately on their arrival the Bishop of Niagara asked to have a school in his diocese, at Hamilton, close to Toronto; and in the following year such an urgent invitation came from Ottawa, that more sisters were sent out, and a school also started there.

1892 was an eventful year. In February two sisters went out to Madras to start the first Indian centre of the society, at the instance of the clergy, with the bishop's sanction. In August seven sisters went to Australia, at the earnest request of the Bishop of Adelaide (now Bishop of Bath and Wells) and Dean Dundas, of Hobart, with the approval of the Bishop of Tasmania (Dr. Montgomery). A lady who largely contributed to the purchase of the home at Adelaide accompanied them, and a party of orphan girls went as teachers. It was also proposed to start a centre and school at Melbourne as a convenient half-way house, a city where religious education was specially needed.

Sydney had not been thought of, but so urgent were the entreaties from clergy and others which met the sisters on the very day they landed at Hobart, that a pioneer visit there was undertaken. An enthusiastic welcome followed up the invitation; and when it appeared that many earnest prayers had been going up for the last five years, not only that sisters might be sent to Sydney, but that they should be the Sisters of the Church, it seemed impossible to refuse the manifest call. Five more sisters therefore were sent from England in 1893, and the four Australian centres were started.

In 1893 two more sisters went to Madras, followed by two others early in 1894; and then the Indian work extended to Rangoon, where, at the bishop's wish, the Diocesan High School for Girls was undertaken by the community. In 1894 a centre was opened at the hill station of Ootacamund,

in the Nilgiris, and in 1896 one, at the bishop's desire, at Dunedin, in New Zealand.

In 1900 some of the sisters spent most of the year in Natal, nursing sick and wounded, but returned in the autumn; and no permanent work was undertaken by the society in Africa until 1904, when, at the invitation of the Bishop of St. John's, sisters went out to take charge of the diocesan schools at Cala and Umtata, in Kaffraria.

In 1901 a new centre was opened at Perth, in West Australia, with an offshoot at Kalgoorlie, and in 1902 at Maymyo, the hill station of Upper Burmah. In the same year two sisters undertook the charge of the Church of England Soldiers' Institute at Secunderabad, at the request of the Bishop of Madras; and in 1903 St. Mary's College, Singapore, was added to the list of work abroad.

The work in all these foundations, by the blessing of God, has gradually taken root and increased, with the exception of Hamilton, from which the sisters have been withdrawn in consequence of the death of the provincial superior in 1898.

On June 5, 1900, the Mother Foundress was called to her rest.

The work of the society may be roughly subdivided into Orphanage, Educational, and Mission Work, under which headings it will be convenient to describe the present work of the society.

*Orphanages.*

The first little band of orphans received consisted of workhouse children, some of whom had lost both parents by death, and others, alas, in even worse condition, whose parents had not been united in holy matrimony. To both these classes the orphanages have ever been open. Many children come of thoroughly respectable parentage, but left destitute by the early death of their parents. Many others came into the world, unwanted by any one; children who,

without these homes, would have died, as so many hundreds have in this country, a lingering, suffering death, often unbaptized.

The urgent need of such homes is shown by the letters received almost daily from the clergy, district visitors, sisters, deaconesses, rescue workers, and others, pleading for admittance of some poor little waif, usually in order that the mother may regain her character as far as possible, and know that her child is in safe hands.

Infants are boarded out in the country with nurse-mothers, supervised by a doctor and visited by a sister, till about three years old, when they are usually brought into the homes. Where it is possible, a periodical payment is required from the relations towards the support of the child. Sixty children of both classes were received in 1904.

In the homes the children are banded into divisions; each division is under the care of one or more sisters, and no effort is spared to strengthen and develop the whole being of their charges, with the earnest hope that they may one day go out into the world, not only good men and women themselves, but to influence others to live as true sons and daughters of the Church, as so many from the orphanages have already gone forth to many parts of England and to the colonies to do.

*Educational Work.*

The first schools of the community were for children of working people, followed by upper grade departments or schools. With two exceptions all the schools in England have been placed under the Board of Education, and also under diocesan inspection, and receive as a rule, very encouraging reports, from both religious and secular authorities. They include 9 departments for girls, 4 for boys, 11 for infants, 1 mixed school, 2 high schools, and 1 secondary school, with over 6000 pupils in all.

Sunday-schools, guilds, confirmation classes, etc., further connect the scholars to the Church, and the clergy of the parish as a rule take part in the religious instruction given.

During the winter halfpenny dinners of soup and pudding and breakfasts of milk and buns are provided for the scholars in the poorer schools. Last winter 69,812 such meals were given. Five of the Sunday-schools commence with buns and tea for the hungry little scholars. The children are visited in sickness, and many of them are sent yearly to St. Mary's Home, Broadstairs, for change of air.

The foreign schools are for European, Colonial, and Eurasian children, and include eleven boarding-schools, containing in all over 1800 pupils.

In three of these schools the syllabus is much akin to that in any English elementary school; the others are high schools or secondary schools. The pupils are prepared for the local university examinations, or for the senior and junior Cambridge locals, also for English examinations in music.

The sisters abroad are greatly encouraged and supported by their bishops, who take a truly fatherly interest in the schools in their dioceses, and not infrequently themselves address the children and preside at festivals; the clergy likewise find time to give religious instruction and examinations to the pupils. The religious teaching is invariably of a definite Church tone, especially needed in lands where even more laxity in doctrine prevails than as yet in England. Each year brings forward earnest candidates for confirmation, and no pains are spared to firmly attach the girls to their mother Church. A missionary and charitable spirit is also earnestly inculcated, and the children are ever ready to support a little native of New Guinea or one of the Melanesian Islands at a mission school, to help their poorer brothers and sisters in England, etc.

In Melbourne a specially interesting work is carried on in the State schools, where the sisters and their helpers take large classes of sixty or seventy children for religious instruction after school, the numbers being limited not by the children, but by the difficulty of finding teachers.

The education of colonial girls has passed into the hands of the Roman Catholics to an extent by no means realised in this country. In every Australian city, in Canada, in New Zealand, in India, and South Africa alike, convent schools, staffed by large communities of educated and devoted nuns of all nations, educate at low fees the large majority of the upper and middle class children of the Church of England; the remainder are usually sent to Presbyterian or Wesleyan schools, or to secular schools provided by Government. The result is, that the children either become Roman Catholics, or think little of religion.

This is not by the fault of the parents as a rule; but 'while men slept' in the Church at home other Christians were more faithful to their religion; and it is only wonderful that such a deep love for the mother Church still prevails in our neglected colonies, making Church schools valued wherever they are opened under good management. But the teaching must be good and the fees low to compete with the convent schools; communities of English-teaching sisters are therefore especially needed in this great field to gather in the vast and beautiful harvest which awaits the labourers.

An annual exhibition has been held in London for the last seven years, with exhibits of the work accomplished at the various schools of the society at home and abroad, and competitions in drill, recitations, and singing between the London scholars.

*Mission Work.*

St. Mary's Home at Broadstairs and the Abraham Ormerod Home at St. Anne's-on-Sea receive children all

the year round who are recovering from illness and also those suffering from spine or hip disease.

At Skegness a Home of Rest for Women is carried on during the summer.

At Rotherhithe, besides parochial work in three parishes, a dispensary is open to the neighbouring poor, which is so valued by them that over 5000 cases are treated annually.

The mission house in Holy Trinity Parish, Shoreditch, is a centre where food missions, Sunday-schools, classes, workrooms, Sunday teas for men, visiting the sick and destitute, sales of old clothing, etc., are carried on.

In St. John's, Whitechapel, Christ Church, Lisson Grove, and St. Silas, Chalk Farm, as well as at Kilburn, similar work has been in operation for many years, and in 1904 work was undertaken at St. Mary's, Cable St., E.

At Hull a dockers' mission has been carried on since 1898, and in 1904 a lodging-house for the men was built and opened in November. The sisters are also engaged in parochial work in Hull, and mission work of various kinds is carried on at Birmingham, Bristol, Liverpool, Manchester, York, and Southampton, as well as in some of the foreign centres.

Grants of Church embroidery are sent yearly to poor parishes in the colonies recommended by the diocesan, as many as funds permit.

In November 1903 the Lord Bishop of London accepted the office of Visitor to the Community and to the Church Extension Association.

The sisterhood numbers (1904) 140 sisters, of whom nearly one-third are working abroad.

With regard to the daily life of a Sister of the Church, while the great principle prevails that every hour and every faculty is dedicated to God, whether in work, prayer, repose, or recreation, the actual time-tables vary according to a sister's duties. But, as a rule, the early hours of the day and the last at night, the most secure from interruption,

are given to devotion. Private prayers, prime, the Holy Eucharist, meditation, and terce, with breakfast at which a commentary on the rule is read, and a few minutes' conference, fill up the hours from 6 a.m. to 9 a.m. Then all disperse to their various duties in the schools, orphanages, or missions, or to work at the desk, in the infirmary, the chapel, or the household. Sext and none come one before, the other after dinner before returning to work. Vespers at 6.30 usually terminate the active work of the day. Instruction, preparation, or prayer, is followed by supper and the happy hour of sisterly conversation and needlework, known as recreation, till at 8.50 the bell rings for compline, lauds, and private devotions till the hour of rest.

The community offers a field in which may be dedicated to God's service very varied talents. The orphanages and schools for every class of child, both in England and the colonies well employ all gifts for teaching or for the management of children.

In the mission work, those who love to minister to their Lord in the persons of His poor find ample scope; and the more hidden duties of the house and kitchen sister, secretaries, infirmarian, sacristans, etc., are equally necessary to enable all to work to God's glory.

There is ample opportunity also for those who are not called to the religious life to give to God both time and labour by joining in works organised by the sisters; and the homes are always open to workers who can defray their own expenses, and in many cases to those who can only give their labour.

Of every department of work it may indeed be said: 'The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.'

# APPENDIX IV

As the sermon has not been printed, the following quotation is made with Bishop Lang's permission :—

'In our own day the evil has invaded the very sanctuary of marriage itself. The evidence is to be found largely in the decline of the national birth-rate. The marriage-rate has been slowly rising from 1876-1880, increase 14 per 1000 living ; for 1896-1900 increase was 15 per 1000 living. But in spite of this the birth-rate has been rapidly declining ; it shows a fall of nearly one-fifth between 1879 and 1900. The facts are obvious ; their significance for the future strength of the nation cannot be ignored ; neither can we any longer ignore one leading cause—the artificial restraint of birth. The time for plain speaking has surely come, for in secrecy and in stealth a practice has found its way into thousands of English homes, rendered possible by mechanical inventions sedulously and publicly advertised and sold, by which the responsibilities attached by the Providence of God to the married life are wilfully avoided. The union which was meant to be a sacrament of holy love is thus becoming widely treated as a mere sanction for the indulgence of sexual desire. It is impossible to speak more fully here and now, but it is time that men awaked to a sense of this new national danger and called it by the names which it deserves.'

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